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THE SCHOOLE

*of honest and vertuous lyfe:*

Profitable and necessary for  
all estates and degrees, to be trayned in:  
but (cheefely) for the pettie Schollers, the  
yonger sorte, of both kindes; bee they men or  
Women. by T. P.

*Also, a laudable and learned  
Discourse, of the worthynesse of hono-  
rable Medlocke, written in the be-  
halfe of all (aswell) Maydes as Wydowes,  
(generally) for their singuler instruc-  
tion, to choose them vertuous and honest  
Husbandes :*

But (most specially) sent writte as a Iewell  
vnto a worthy Gentlewoman, in the  
time of her widowhood, to direct & guide  
her in the new election of her seconde  
Husband. By her approoued freend and  
kinsman. I. R.

Imprinted at London by  
*Richard Johnes, and are to  
be solde at his shope ouer against S. Sepul-  
chers Church without Newgate.*

*Printed in the Reigne of Q. Elizabeth. Videl P. 41.*

Concordia de bonorum

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To the worshipfull Maister Richard 3  
Euerard : Thomas Pritchard wisheth  
continuance of health, wealth, and prosperitie.



F benefites bounti-  
fullye bestowed , may  
whet dulled senses, or  
taste of receaued curte-  
sies, spurre the cowarde

Knight to hazard him selfe: I haue good  
cause & occasion to venture the reproch  
of people, rather than to suffer so lyberall  
a Micenas to lose deserued fame, or my  
selfe to bee spotted with ingratitude, the  
Mother of vices : which the Romanes  
so spited and enuied at , that they atta-  
ched therwith, were as fellones fully exe-  
cuted to death . Supposinge therfore, it to  
bee least approchfull, to set foorth to the  
gaze of people my ignorance , and to par-  
ticipate with the world my silly sentences:  
than that , my ingratefull acceptions of  
your liberalitie , should either impaire so

A ii lawdable

## THE EPISTLE DEDICATORIE.

laudable a qualitie, grafted in your mind,  
or stop the same to my Successors. Where-  
fore, though that your Worships children  
bee so vertuously trayned vp, that they  
neede not the instructions of so base a  
Booke: yet f hope it may reclayme the  
rude rablement of people, to lead a better  
& more lawdable lot of life. Whosere-  
conciliacion to Vertue, can not bee, with-  
out your condigne praise, that disdayned  
not to patronise my trauell, tendring the  
same. Which though grossely fumbled vp,  
yet your curtesie is such: that you wil con-  
sider of my meaninge, and weye good will  
more than this papers Pamblet, decla-  
ringe the same. Alexander Kinge of  
Macedonia did not weye the cup of wa-  
ter which Synætes imparted vpon him,  
but his good wil, so f trust my pretence wil  
bee accepted more than the thing f greet  
you with all. And therupon I commit you  
to Gods good gouernment.

Yours to command, Tho. Pritchard.

# What is an honest lyfe : of what it consistes, and what it profiteth.

Chap. I.



After that Christe created all thinges, for the behoife of man: as Brastes, and Birdes: fishe and fleshe, in the precinctes of the wicked worlde: Lastly, our Sauour made man, gouernour of all: and as a Stewarde, to vse these his creatures, to satisfie nature, not lust: to set forth his glorie, and not to fede his gluttony: to publishe and blaze abroade Christ, his potencie, and not like epicures impiously to abuse the same. The better to busie hym in his stewardship, to the intente hee might giue iust account therof, to his Creator: hee hath neede of the habite of honestie, to exile traiterous inuentions, and to bathe hym selfe in the Fonte of Vertue, to abandon conspiring affections. And having flighted the tumult of vices, hurlyburly of sinne, and qualifid the flames of the fleshe, to addicte hym selfe to lawfull and honest lyfe. Which integrarie of living, is nothing els but in a trade of loyall lyfe, to passe brutish creatures, and to apply our selues to that, which is to God gladsome, and associate to Vertue. Vertue, is to flee vice, and to keepe your selues in the bandes and bulwarkes of honesty.

Saint Austin teacheth vertue, to bee the prescribed meane to liue well and godly.

Mantuan the Poet, largely deciphereth, what vertue is, vttereth these wordes in her owne person.

I vigent vertue, do dash the doome of fierce fortune, the scourge of vices, the banisher of iniquitie, doo dight and trim the mortall, with the fine and fresh hue, of perpetuitie: I lyft and exalte man, made of dust and ashes, to participate ioyes immortall. The Sunne can do nothing with his brighe beames, and splendant goulden Banner: the Moone with her light, and christall clearenesse: the Starres with their

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twinckling glances, without my presence: If I perishe, mischiefe mounteth, gluttonie gloryeth, vice vaunteth, pryde is pampered, fayth infeebled, religion contempned, and finally, for demure manners, miraculous murders: for pietie, prauitie: and for heauenly contemplation, inuasion of wickednesse.

Plutarch, in his Booke of bringing vp youthe, sheweth the effectes thereof, defininge her, vnder the habite and title of Philosophie: sayinge, y<sup>e</sup> Vertue doth declare what is good and godly, soule and fulsome: how we should behau our selues towardes our Parentes, our elders, straungers, Officers, & Magistrates, frends, seruaunts, and all others. As to giue God duetifull reuerence, to Parentes humble obaysance, to Magistrates lawful obedience, to bee modest to inferiors, not puffed with pryde in prosperitie, nor desperate in pouertie, not prone to pleasure, meeke and gentle, still obseruinge the merry meane, adjudged vertue.

Lucillius that passing Poet, sayth that it is a vertue, to know the good from the bad: to decline from vicious and unsatiiable affections, and to labour to attayne honour, through newnesse of life, and amendment of manners,

## The deuision of Vertue.

Cicero, that gay Gardener, and cunning Arbozer, hath grafted vpon this Tre<sup>e</sup> of Vertue: foure braue branches: out of which, bud many springing sproutes, very necessary and spectant to perfection, and heale the miserable maynes of mans life. That is, Prudence, Justice, Temperance, and Fortitude: which foure, as in appellations diuerse, so in prooife and practice dissonant. Yet the true genitors of honest lyfe, and meane methode, of lyuing, which Macrob. witnesseth: in his Booke De somnio Scipionis, particularly imparting, to each of them: a seueral goodly guist of action.

To Prudence, polliticke connuiance, and duetifull direction

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rection to wil, that is good and godly, sincere and sauere: and to dissanull nought and noysome, and with diuine prouidence, to be prompte and ready, to shunne imminent daungers.

To doughty Dame Fortitude, it is as duety addicted, not to feare fainting fittes, not to be dismayde, but with criminous assertions, or fulsome factes, not to bee lulled in the Cradell of Securitie, in pleasaunt prosperitie: nor yoked with misery, to pant in pouertie. This Fortitude is not mans might, or stubberne strength of the armes onely, but it must growe to the habite of vigent Vertue, and bee garded and gouerned, with preceptes of reason, inuironed with the institutions of milde manners, and merry meane, which shall yelde the possessor magnanimitie in countenaunce, constancy in assertions, and conuenantes, bountiful magnificencie, and vaunted valyantnesse.

To Lady Temperance, is adioyned this sway in mans life, that the possessor may not couet thinges worthy re-pentance, nor perpetrat the desert of Peccau: inthraling his affections to the yoake of reason. This loyall Lady, hath to her associate and handmaydes, Modestie, Shamefastnesse, Abstinence, Chastitie, Honestie, Moderation, and Sobrietie.

To the pæreles pearle Justice, is highted for gallaunt guift, to contribute to euery man his owne: from which bewtified braunch of Vertue, these iolly Gemmes, haue originall: Innocencie, Amitie, Concorde, Pietie, Religion, Affection, and Humanitie.

Cicero, the Father of fluent and filed Phrase of speakeinge, attributeth to this vertue, many pretty profitable properties. First, not to iniury any man, without great adhusted cause and occasion. Secondarily, to vse things common, commonly: not diducting them to priuate profit or pleasure. This accordinge to Tullie, is grounded on Grauitie, founded on Fidelitie, and seasoned with Sobrietie.

Lactantius,

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Lactantius, in his sixt Booke, alotteth to Justice, double function: first, to ancre, and to vnite vs to God, through Religion. Secondly with man, through pure passions of pittie and humanitie.

## The rewarde of Vertue or honest lyfe.

If any dowlisch dullarde , bee so blinde and bleared of sight , so incarcerated , in the Denne of darkenesse : that hee can not see the bright beames, and royall rewarde of vertuous and honest life: I wish him to know the princely presence of Vertue , and the honourable harbo<sup>r</sup> of Honestie , to bathe there tenante in the blisse of felicitie, to aduaunce him by the goulden gay guifte of promotion, in this worlde : And as the perelesse Poet Virgill sayth , in the world to come, to ascende the starry skie, to haue perpetuall fruition of ioyes euerlasting.

Lactantius to the vertuous , ascribeth this renowned rewarde , to bee able for to infring and repell , the outragious onset of wofull wrath, to moderate and bow backe with the bit of honesty, the soze assaults of lecherous lust, to dash the diuelish dint of dreadfull desires.

Plautus writeth that vertue excelleth all thinges : lyfe, libertie, health, wealth, depende and haue their beeinge therof.

Claudianus extollinge vertue : affirmeth, that shee hath no neede of Torches or lightsome Linkes, to bewray her splendant hue in the night, nor store of glistering gould in the day, to clime the stears of preferment: but houering on the stately stages of dignitie and honour: inviteth her followers, to taste the blissfull fruite of their toyle and trauell. Will not this hale the Howlets that delight in darkenesse, to the embrasing of vertue, and inspired with her verdure, by little and litle attaine the perfection therof. Labour for light: damne your darke delights , and toyle for this treasure.

The

The hinderance of vertue, and how it is  
attayned. Chap. 2.

The famous and learned, troupe of Philosophers, discoursing of felicitie, composed of multitude of vertues, as of singular simples, haue interdicted the Studentes of Dame Vertue, of the contaminatinge contraries, or extreames therof. Among whom, Cicero, a princely pillar of Philosophie: commendinge Abstinence, the frendly forderer of vertuous actions, bountifullly abandoneth, and carefully condempneth poysoninge pleasures, as baytes of vice, and heaper of harmes, and sayth: the voluptuous man can not atchiue to the tyme of Vertue.

Valerius Max. sworne to Abstinence, auoucheth that the Cittie situated on pleasure, drowned with delight, can not long last nor maintaine her liberties, and frædomes.

Lactantius Chronicled in his fourth Booke, thre waies to come by Vertue: the first, to abstaine from lewde labours and wicked workes: The second, from wilful wicked wordes, corrupting good manners: The third, from the muse and meditacion of mischeefe. Hee that ascendeth the first steppe of these steares, is adiudged iust: the seconde, vertuous: the thirde, sheweth his ascendent to haue the perfect patron of God, his Creator.

Horace commandinge Abstinence, sayth, Vertue to bee nothing but abstaining from vice: therfore, leauing it a Guide to the Goddes vertue, my Penne posteth to Patience, as an instrument neate and necessary, to accost this habite of Vertue, and honest tried trade of life. As the ruddy Rose odoriferous in swete smell, is growinge in briarie bushes, harming the hand that catcheth thereat: So is Dame Vertue placed in difficulte Dales, and can not bee obtained without great labours, sweates and tringre trouels. Which (as Hesiodus witnesseth) as the pearcing prickes of Briers, persuade the lustned eyes to leaue the Rose, for feare of hurt happeninge therby: so continuall contemplacion of godnes, still in conflict with

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vice, laborious abstinenesse, and the wirisomnesse of mind, will insinuat the student, to passe and poste to pleasures: yea, that few or none without curidus caueats of enchantyng entisements, can persist and perseuer, to arive in the puissant princely Porte of Vertue, and heauenly hauen of Honestie. In saylyng to this Harbour, the Philosophers spent more Water, than Wine, addicted to due diet, not to delicious delights.

Laertius, in his booke of the liues of Philosophers, reporteth, euerie discipline and royall regiment of lawfull life, to want thre thinges, nature, documents, good practice: that is to wit, science, and exercise.

First to discourse of witte, and wise disposition, Plato pouereth, that pregnant wit, is an instrument of Vertue, and that there is no perfect prudent parson, but that exceedingly excelleth all others. And if you peruse the lawable liues of famous Philosophers, euен there shall yee finde, princely prayse highted their personages, and gallantly glorified for pregnancie of wit. Of which Lactantius appoynteth two frāndly functions: the one, to bewray falsehood, and couert conueance: the other, to further fidelitie and truthe. And by witte, we must differre from brutish beastlinesse, whose heads heaped with humours, respect only present pleasures.

Tully, toyling to know and finde out the most apparant proceses of Vertue in man, saith, in his Tusculanes questions, it to bee wit: And if the Selles and Sellers of the temples of the Head, be seasoned with the Odoxiferous verdure therof: the pure and perfitt patterne of vertue must spryng thererof.

The Philosophers would not almost admit to the Lore of learning any, but sutch as by profe passed, and by triall had the trimme treasure of wit.

Quintilian, saith: That if a man lacke this harbinger of Vertue, preceptes and rules of discipline, ayayle as nutche, as Tillage, to bare and barren soyle: whose fruise and increase, may not counteruayle the toyle and travell therin.

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Erasmus, whom tracte of time made more subtle sear-  
ther of ingenious imps, saith: That the dull witted  
boye, may by diligence, whet it, to attempte excellente  
exploytes of Discipline: For it is apparant, that Nature  
may be repelled (though Horace holde the contrarie.)  
For Demosthenes, blab and bleat of speche, by puttynge  
of certayne stones into his mouthe, to cure and fill vp the  
imperfection and mayme of Nature, attayned to the ut-  
terance and sugred speche of honored Oratours, through  
adhibited dede and diligence. To mitigate and alaye,  
the rayge of this colde comfort, touchyng the sleepe pated  
persons: wee reade that Isocrates, had two schollers, E-  
phorus, and Theopompius, the one, ingenious and egre  
to attayne knowledge: the other, naedyng the spurre, to  
aspier the attempted scope. To conclude, this tracte of  
witte, and praysed promptnesse of conceiuyng: by soun-  
dest sentence, and by opinion of Philosophers, I gather,  
the sonest ripe, to be sooner rotten: and the hard headded  
selow, hauing attained the habitte of perfection, and edge  
of excellencie, to passe him whome firste, I braued with  
bragges. Erasmus, higly had in honour, for his know-  
ledge and tollie iudgement in faculties, by reason of  
broad blwen blaze of commendation: had a bope of ripe  
witte, presented by his frændes, to declayme befoze  
him. The frændely fartherers of the buysied boye, ex-  
pectinge his iudgement, were answered by him: Timely  
ripe, timely rotten.

But, the ouerthrow of ripe conceauinge, commeth by  
securitie, and ouer great confidence therein: for trusting  
to the maturite of wit, they so longe linger in lassiness,  
that either they amit and quenche the qualite thereof, or  
with straying it with extraordinarie meanes, maynes  
and marre the same.

### ¶ Of instruction.

A S an Hōse or Coult, be he never so tame and apte of  
nature, cannot serue ȳse of man without breaking:

¶ ii

¶ ii

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So a man, b̄e hee never so ingenious and inriched , by wit and ripe conceaving, without preceptes and institution can not scale , nor ascend the highe and haughtie Hil of Pernassus , to bee acquainted with the Ladies of learninge , nor climbe the craggie Clifffes and clymates of knowledge : which position , Cicero sincerely fortifieth saying: That instruction doth corroborate and fortifie the gyfte of wit and nature , and for that cause, Gentilis commaunded first, Schooles to bee erected in Athence, a Citie in Greece , that the couente of youth , might bee there instructed.

Aristippus a learned Philosopher, compared the unlearned to a stone: and beeing demaunded by a foolish Father, what learninge auayled his Sonne : hee answered, that a stone had no place in their Theatours, or place of preeminence , meaning the unlearned.

The Ethnickes, studious of erudicion and knowledge, kept an instructor in their houses , to trayne vp their youthes in the pleasant pathe of Murtur and knowldege: which thing, so well lyked the Athenians, that it was, as Law enacted, that the children, which were not tradid vp in erudicion, ought not to faour their Fathers , or tender curtesies to them, infibled with age.

To attaine the treasure of Mertue, and gaine the gladsome guift of Discipline, there bee two kindes of instructions : one mute , the other sowndable : mute , as when wee study our selues , discoursinge without wordes , the earued caracters , and woorkes of others : The other, when the instructor or teacher, with sounding voyce, openeth the misteries and hidden hardnes, of others labours. This last manner of instructing, the learned loze, aboue others commend : Pythagoras, Empedocles, Demoeritus, and Plato , his Peregrinations, sayling ouer Surge and Shires of Seas, to heare Lectures, verifie the same : who were not content to like of their priuate studis. Least I shoulde spend my winde in waste , in discoursinge of instruction, and passe the Campe, in which, youthes and others

Others ought to bee trained vp : I decipher them as foloweth.

Pithie Poemes, heroyicall holsome Histories, Prince-ly Philosophie, sacred and sincere Scripture, the salue of sinfull sores, and pathe to Paradice.

The gracious Grecians, thought (only) Poets to be wise, and therfore in honest Poetrie did first season the tender ingenie of Impes, the better to aspire to furder felicitie of Science.

And Horace, singularly saene in the art, in his Epistles, exhorteth Children to be first instructed in Poetrie, as an Instrument necessary, to pollice and file away the imperfection of lisping nature, and that it soweth and planteth in their heedy heades, the seede of Sapience, wisedome, and knowledge.

Diodorus sayde, it was a fine and famous thinge, for man by others crymes and faultes, to cure him of that care, and medicine and heale his infirmities, which the reading of Histories, Monumentes, dædes of other men shall guide vs to do.

Beroaldus sayth, that Histories inflameth a man to honestie, enamozeth him with vertue, reprooueth the wicked, and exileth vice.

To stand vpon choyce of Philosophie, the very Etimologie of the worlde, which we interpret and conster, a Louer of knowledge, or embracer of wisedome, foretel- leth all Bookes of that noble Science, to bee spectant to surueye the lyfe of man : As the Ethickes of Aristotle, impugning the rebellion of vice, brydling the frensic fits of flaming flesh, with the bit of Nurture and manners. The Politickes instructe vs, called to the function of a Magistrate, to minister Justice, to the extirment of vice, and inhaunsing of Vertue.

Lactantius writ a worthy worke of Divine institutions, Erasmus, of the institutinge of a christian Prince? with infinit others, commodious for the regiment of the lyfe of man.

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Lastlye, fitly furnished, and decently decked with institutions of the surueyed Sciences: wee must implore our selues, to viewe the valleys of sacred Scriptures, which teache vs to know our Sauour, and him onely to worshippe: which as Lactantius writeth, is the true Philosophie.

Pouertie impareth not Vertue.

Experiance having taught mee, a silly sort of swelish selowes to withdraw them selues from studie, to heede handy craftes, I thought by excellent examples, and rasred reasons, to heale that passion of infirmitie, and to forfisse their faynting fittes, the better to abide the yoake of knowledge.

Apuleus sayth in his time, none became famous, but such as were annoyed with nakednesse, and cloyde with carefull dyet, from the houre of birthe: And hee boldly blazeth this commendacion of Pouertie, that in those dayes, it was the builder of Citties, the maintainer of Equitie and Science.

Wee reade a worthy example of Cleanthes a Philosopher, who pinched with pouertie in youth: in the night season haled vp water in Buckets, which hee sould in the day to maintaine his studie. If our English Fathers were so inflamed with the loue of Learninge: no doubt our Realme royally ruled, would bee a precious patron to all Europe.

Seneca, sayth, Vertue to haue a sting, meaning labour, which plucked awaie by sufficiencie of knowledge, batheth the bier in blisse.

Here may rise a question, whither the unlearned may attaine Vertue or no, the which question is resolued by Tullie in his Orationes, who saith that hee had societie with a multitude of men, both godly, honest, and vertuous, yea, altogether voyde of knowledge: I answere this

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This Sentence to my matter, least desperation should bee infred, & græuously ingrafted in the harts of vnlearned dottrels.

### Of vse and exercise.

If a man bee armed with the fine furniture of bountifull Dame Nature, beautified with the gaye Gownes of Witte, and Disposition: yet if Diligence bee dismisse, and Practice put aside, all is vaine, for the beeinge and continuance of Vertue, is in action and exercise.

Cicero, whose doughty diligence, aduaanced to dignitie and high calling among the Romaines: instructeth vs in his Khetorickes, that preceptes and rules of disciplines anayle nothinge, without daily diligence and paynesfull practice therof.

Lactantius, in his thirde Booke, writeth that Artes bee learned and layde soz, that gotten, agreeable practice and conuersation may arise therof.

For Tullie sayth, it is a small praise to know Verteue, and not to doo therafter. Man mindefull of Verteue, and studious thereof, must imitate the busie Bees, who in flagrante Sommer, flee abroade sangue of diuerse flowers, and of each pickinge releefe, store vppe, and heape much Honny: So ought a man exercise him selfe daily, vntill he hath gotten the trimme treasure of Verteue and Learninge, and the better to attayne to your purpose in youthfull yeares, vse foure wayes.

The first, in readinge, selecte and picke out of learned Authors, fine filed Phrases, and least the treasurs house of Man, I meane his memory, bee robbed therof, haue them Chronicled in the skirtes of a Booke. And so of every Science.

Which thinge Plynie practiced, of whom writeth his Uncle, the second of that name.

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The second is, to follow Macrobius Preceptes, teaching vs to vse and exercise the good, and to banish the euill: for what so euer are witten, they bee for our learninge: for as the meate lodged in the mouth, or clungde in the stomacke, feedeth not the body, nor bath not conception, for lacke of naturall heate, to digest the same into good blood and mayntenance of the body. So doth not reading profit, except it be conuerted to the behoife of the weale publick, neither is the students conscience discharged: for Tullie saith in his Offices, that wee bee borne partly to pleasure and profit our frendes, our Parentes, and most of all, our native Countrey.

The thirde, is to do some thing (worth the while) euery day, as Appelles the conning Paynter, who though cloyed and ouercharged with a heape of hindraunces, yet daylie drie a line, and paynted some precious protraiture, wox thy fame.

Hesiodus sayth: Many littels makes a mickell. Perther must wee greedily gapinge, gulpe vp knowledge to bury it in our bellyes, as churles doo their substance and money: but employ it so, that the Innocente may reapre thereby utilitie and saluation: and wee must make slow speed, accordinge to Augustus Cæsars Adaige, least before wee be fully grounded, wee babble to draw others to errors, a cause of sundry sectes in England this daye, more is the pittie.

It is far better, by diligencie to reade a litle well, and with aduisement, than running (as they say) at random, boyde of reason, to talke of the Moone shine in the water, supposinge though their heads bee filled with humors of vaine glory, that they perceiue not their doultish delights and vanitie of speeche: that others of sound iudgemente, will not condempne them as vayne gloriouſ bablers. I can compare ſuche fellowes to a bragginge Paynter, who in the presence of Appelles, cheefe of the ſcience, brau'd it out with bragges, that ſodainly & in the twinklinge of an eye, he had made a fine well proportioned Image.

**I**mage : Appelles knowing his singlenes of skill, answe-  
red: Such paustry protraitures, thou canst make ynough:  
than viewing it, sayd; it was done quicke ynough, if wel  
ynough.

That sage saying of Cato the wise, may abate and qua-  
llie the hot courage of ouer hasty Ministers now a daies:  
which preesse to preache , before they haue the ground of  
their worke, or know the foundation of true religion, pa-  
tronised by our royal and gracious Queene: How sprang  
up sedicious sectes in the Church , but through hastie im-  
pudent bablers , presuminge to goe to Pulpit when the  
Carte cryed for them.

The fourth kinde of exercise, Philephus sayd, Cato the  
wise sage Senat to haue vsde : which was at night to re-  
peat and suruey his trauell that daye , and to require ac-  
compt of his owne reading : and it was decreede amonge  
the Lacedemonians , that the Table couered and meate  
brought and layde theron, that the Maisters and cheeke of  
euery Cittie, should call the youthes in, and demaund and  
erigate, what they had profited that day : and hee that had  
done nothing, was barde their company, as vnworthy to  
eate.

Apuleius wisheth men , and specially Churche men,  
and Schollers , with the studentes of Vertue : to imi-  
tate the nature of the shæpe , which at night incarcerated  
with hurdels, and closets, chue the kud : yea all the grasse  
eaten and geathered that day : which chuynge , yeldeth  
a second fruite or milke to the shæpe Maister : so should  
euery man doo of his reading: for at night they should cal  
it to minde , to employ it to the seconde vse or profit, that  
is, to the common wealth to edifie the unlearned people,  
which ignorantly run headlong to vice.

What decent behauour, Vertue, and honestie is to bee  
obserued in our proper persons, and in euery age.

Chap. 3.

**M**Acrobius sayth , that Vertue doth consiste in two  
things, that is, in honest behauour and shew of him  
selfe,

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selfe, and in godly disposition towardes others: for a man must of necessarie be able to gouerne himselfe, before hee be admitted and thought worthy to haue submission of others. If it st, we must bridell our owne licentious lewd living, and inthrall to the yoke of reason, our furious affections, erre we bee highted to the dignitie of the sacred seate of a magistrate. Herevpon, a wise man, espiyng a wanton witlesse magistrate, spurd a question to Thales Milesius the Philosopher: Who was a kinde kyng and worthie his seate? He answered: He that gouerneth wel him self. That euery one may learne to rule him selfe, I wish these preceptes folowyng to bee obserued, and imprinted in the plotte of Memorie.

First, that a man be addicted to scilence, more than to falke: for taciturnicie argueth wisdome: and bablyng bewaieth a foole. Macrobius sayd, a Philosopher to make as greate a signe and shooe of Learnynge by scilence, as by falke. Apuleius doth write, that Pythagoras, a singuler instruster of youth, was wonte, first to season the twatlyng tungues of his disciples, with the vertue scilence.

Socrates, demannded, how man might become wise? He adiured the person to obserue two preceptes: the one to buyght rather than to speake: the other, for to learne how to speake.

Dame Nature prouident of the vertue scilence, and of the consequent commodities thereof, incarcerated our tungues in a Turret, inuironed with sharpe teethe, to revenge, if like witlesse wifes it should miscarie to annoy any man, with staynyng hue or blottes of defame. And we haue two eares and one tongue, to heare more than we should vnaudisely blabbe abroade.

The Romaines, embracers of this vertue, had erected in their trim Temples, lofted on Theaters Angerona Goddess of Scilence, with her lippes seard vp. And the Egypcians so honored Harpocrates, God of taciturnicie, that his princely protrature, was painted in every house with his fingers locking his lippes.

Xenocrates.

# for all estates to learne in.

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Xenocrates, scilicet in companie, was asked the cause of his sadness & scilence? Hee shapte this answer: That therewith hee was never annoyed, but inconuenience accident by talke, graueld him daily, and daely. If a man bee spurred to speake: let him haue spaeche of thinges fit for the place, time, and company: Perce, interrupt none in their talke, nor correct it, least thou be deemed a busie body. An other precept we haue inioyned vs, to kepe that which is a meane and measurable order in our talke which Terence commendeth in his Comedie, called Andria, with these wordes: I thinke a meane to bee commodious in mans life, and worthy embracinge: therupon the learned sayde, Vertue to be the same, the which Horace doth confesse in his Epistles, saying: Est modus in rebus &c. Englisched thus:

In things ther is a merry meane, and bounds for to be kept,  
The which to passe or to impaire, no vertue may bee reapt.

When the seauen wise Philosophers, imprinted their sapient and politiske Posies vpon the walles of the Senat house, Cleobulus Lyndus, one and chefe of the number, with his fine fingers wrot this sage Sentence: The meane is best in all thinges, as an instruction worthy aduertisement and impression in the memory of man. Another Caueat I will adioyne, that in talking wee doo not carpe nor quip some silly soule, as subiecte to vice or infirmitie, whiche other of sharper intelligence espiet vs: for Diogenes warned vs to exile our presence, that vice whiche wee reproue as foule and fulsome in an other.

And Cicero sayth, that hee ought to be spotlesse, that with dire defame surueyeth others infirmities: If a man view both endes of the Wallet, he shalbe so ouer charged with the weight of vices packt behinde, that hee will not annoy with nippes, others of honester lyuinge: For it behoueth a man to pull the beame out of his owne eye, ere hee can espye the mote in his Brothers.

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AS

# The Schoole of honest lyfe,

As annyred to this cryme, I admonish the gentle Reader  
that hee be settled in state , not puste vp with the blissfull  
blast of fawning Fortune, nor dolefully indure distresse,  
imitating Socrates : who was never mooued, to heare of  
his heauy happes , nor proude, prayled for excellent ex-  
ploytes.

Plato was demaunded how a wise man was knowen?  
He answered: hee that is not angry, beeinge discommen-  
ded, nor proude for adhibited prayse . And why ? because  
that pride and wrath bee the extremes of Vertue , and  
the faire mannered man,knoweth them not . If a man  
perpend and consider the euent of pleasure, and fawning  
blisse of froward Fortune, hee had more neede to follow  
the daede and dwinge of Hermolaus , who in prosperitte  
mourned, than others that glow and glory therein : for  
after faire weather, commeth rayne:and there is no such  
fulnesse, but after comes as great an ebbe . Fortune is  
variable, as appeareth by Camenus a ritche man, who so  
bathed him selfe in blisse , and abouundance of wealth,  
that hee never tasted of woe, or mischaunce.

Upon a time for repast, he went to see silly Fishermen  
castinge their Nettes , and fingering their trash to feede  
his humors, his Signet fell into the Sea : well sayd hee,  
now I know that euil Fortune doth raigne : The second  
day, as they drue their Nettes, they caught a goodly Cod,  
which for a rare and goodly guist , they imparted vpon  
the Gentleman : His Cooke gobbetinge the same, in his  
entrayles founde his Maisters Signet , who with excee-  
dinge gladnesse , and chearefull grace, presented it to his  
Maister: who blinded with the blisse of Fortune, ioyfully  
receaued it, imparting vpon his Servaunt a iolly Jaell,  
named,Nihil , and perswaded him selfe that Fortune sa-  
fauoured his Maistership, that hee could not miscarry in  
any employte,or attempt. To bee fully resolued of desem-  
bling Fortune : hee tooke a corde, I meane a Halter , and  
in a brauery, assayed how it became a ritche man , or how  
that gallant cheyne, would fit Fortunes heire or dandled

dottrell

vostrell: standing vpon a stoole, Fortune burthened and laden with the care of this life, champion like, hee tisped his fæte beside: Fortune frowning at his folly, suffered her long lulled lubber, to stranguish and hang to death.

Thus ought wee to conceave no pride in felicitis, nor dispaire in distresse and pouertie: It was wel and wise, sy sayd of Plautus in Amph. that it sained god to y Gods, y after pleasure, shold succeed paine: as after labo<sup>r</sup>, ease.

This excellent example, may baster the buildinges of Fortune in our daies, and may disgrace them in haunsed therby. Wherfore, let euery man labour to liue vertuously, to the example of others: And as coye Curtezans and daintie Dames, haue their glistering Glasses to bee holde and correcce their attier, or cumly countenance, so shold euery man haue a godly person, for a patterne to liue by, whose steps studid on, shuld guide him to vertue.

### Of the diuersitie of ages and yeares, and what manners is proper to them.

**K**nowinge by the aduertisement of Terence, and other learned Authors, that change of yeares, requireth discrepancy of manners, and alteration of condicions: I thought it to bee woorth the while, to Chronickle in the skirtes of this base Booke, the severall duties of all ages: Findinge in Authors, the yeares of man to bee deuided into sixe severall wayes, and manners of lyving: I will ancho<sup>r</sup>re and annere to them their proper functions.

And first, to begin with Infancie, or Babeship, who for weakenesse of nature is not reformatable, though sinfull: wherfore we wil commit his gouernance, to the discretion of his Mother or Purse.

Next and second, is childehood, having the vse of speaking, whose tonges and mindes like a Painters cloth, is fit for to receave euery hue or colour. Wherfore their sensces are to be seasoned with the verdure of Vertue, euen from their Cradels: for y new vessel wil last euer, or long of the first liko<sup>r</sup>: they must than be taught to p<sup>re</sup>cure and

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grow a Christian, as they doo in strength and yeares.

Apuleius sayd: the childe that proueth strong in bones, by benefit of bountifull nature, and a Maister in manners, to be better vnborne, then to haue fruition of life to comaculat, with defams & vnperfect behaviour his pleyfers & frænds. For one rotten shæpe annoyeth a thousād: In Greece it was vsed, that the Father & Maister, was punished for the childes offence, if fondly they fauoured crime committed, worthy chasticemente, and correction.

Diogenes espying a Scholler playing the wanton, with his staffe beate his Maister.

If pampering Parents, were at this day so executed, it would fare better with youthes and teachers. They will not follow the right path of education of children, set forth by Philcl. Who in his Booke of Education of children, instruceth foolish Fathers, & mad Mothers, to instruct their children to know Godtheir Creator, to bee obedient to them in word and deede, to be humble to their Superiors, gentle to their equals, milde in manners, not teachinge the, to bable, to lie, to be slothful, to go slouenly in their apparel, unwasht or fulsome any way, if vertuously they bee traded vp, beeing tender twigs, & imps, they must of necessitie grow to perfection of manners in tract of time.

The thirde age, is called of the Latenistes, Iuuentus, of Iuuo, for the childe passinge the time of seauen yeares, is able to ayde his Parentes, accordinge to the english of Iuuo, to ayd: In which, Quintilian writeth, that such as bee vsed in that time and yeares, to curions cates, confesses, sweete meats, will ever looke for the same: and iudgeth that to be the cause of murthers, theftes, and roberies: For youthes so delicately nusled, conminge to mans estate, wil by hooke or by crooke, come by and mainaine the same: for such as be vsed to delicate diet, except good qualities adorne and boulster it out, their sugred lust will condempne their bodies. Wee reade of one Maxillus a Noble man, whose princely Parents knowinge their Sonne to be borne to large liuinges, & print-

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by possessions, deliciously dandled these austre ausp'c:ing to mans state, without any god gouernance, or instruction: after the decease of his Parentes, rulinge by rigoz, his subiectes, hatinge him for extremitie, perpetrated and done to them, with force bannisht him his Lande: The poore Pilgrim vsed to fine fare, hauing not vnde, as the Latenistes say, fell to robbing, to maintaine daintines of dyet, and taken with the manner, was dampned to die: By this you may see, that the assertion of learned Quintilian was true: that what so euer they bee vsed unto, such they will still haue.

In this age of Iuuentus, the youtches of the Romans, accustomed to hange vp vpon the Pinacles of their Temples, certaine colours, or laces: as Monuments of passed age, and in tokens of virilitie taken on them, & were cloathed in faire white gownes, to signifie to the assembled troupe and company, that they would leade a cleaner & sadder life, consonant to their attier & externall habite.

This care the auncient Romans tooke, to traine vp their chil'dren in Vertue, which may bee for the reformation of English Fathers, and frendly fortherers of youth. As in all ages God is to bee honoured, Parentes obeyed, instructors heeded unto, so I wish it in this, that beeing fathers them selues, they may to Gods glory, & their fame, and ease, prudently trade vp their owne.

The fourth is Adolescencie, haning trod vnder foot. xiij. yeares, in which wee begin to fantsie & seeke after worldly pleasures, as gallaunt Geldings, hounds, to rowse the lodged Bucke, or hunt the Haare and other exercises: in which yeares man may haue great gesse, & conjecture of nature and disposition: This age continueth till. xvij. in which all vices bee grafted and planted: as to haunte harlots, to prove prodigall, prowd, lasciuious: and to end: than be they careles, subiect to sayle with euery blaste: in this they haue most nede of the spurre, to reclame them from vices: the vigor and feruency of youthfull Adolescencie is sutch, that it so inflameth their busie bodies,

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bodies, to lust, after transitorie trash: it so blindest their bleared eyes, that moylyng and wilfully wallowyng in the lothesome lake of Letcherie, and sinke of sinne, they cannot see, nor discerne the pleasant pathe of righteous and godly conuersation. Euen as the fume of Claret wyne, boylng through excesse in the stomacke, bleareth the eyes, so doth the hurtfull heate of adolescence, that they cannot see to diuerte, from the puddle of perdition. Therefore, it is pertinent to the true touche of maisters, and specially spectant to parents, whom care admonisheth to cure their infirmities: to warne them, if they be fested with seemeliness of shape, comeliness of complexion, proper compaction, and fine framyng of lustie limmes, that they trust not thereto. For Virgill, espyinge the pride of a boy, by meanes of his fayre face, said: My fayre boye, trust not too mutche to bewtie, for it sone fadeth: Bewtie is but a blast, there is no florishing flower so vident and fresh of hue, but in space it decayeth: And Diogenes sayde: The fayre blacke was better accepted, then the fowle white: Meanyng the blacke man fayre conditioned, and well nurtured, to be better than a beutifull boy, fowly fedde, voyde of good behauour.

Socrates, a scholemaster, had a Glasse in his Schoole, and euery day, hee caused his Scholers to beholde their faces, saying to him that was fayre, see that thy bewtie bee allotted and allied to like conditions. If the face had been hardly faoured, he wist him so to behaure himselfe, that the puritie of mild manners, should bewtie and adorne his euill faoured visage.

Glicon, lustely limmed, pretely proportioned, conceaued sutche pride therein, that he thought nature had forgot to moulde or make the like: forneyng (commond by necessarie busynesse) through a craggie and roughe waye, his stately steede fell, and so martird his fine lively limmes, that the worse in the towne, felt & tastid of more ease than hee. Than did he inueigh against pride, and his folly exceeding therin. By these examples, all may learne, that nothing

nothinge is eternall, but Vertue : Beauty soone blowen away, propernesse of parsonage presently perisheth. Fond Adolescencie, shold therefore repose no credit therin. As for ritches and wealth, who would brag of them ? which Cicero sayth, be not worthie to bee the handmayde of Vertue.

Cresus, Kinge of the Lidianes, was exceedingly riche, but quickly quailed with pinching pouertie.

Thales the Philosopher, was demanded what was best for younge men to learne : He answered, that which they may bee commended for, and honoured in age : meaininge Vertue and probitie of manners.

Plato had this Posie, paynted vpon the Schoole wall : Happy is hee whom others harmes doo make to beware : And all his assembly of Schollers, shold reade it duely and daily, to the intente, that they seeing others executed for lyinge, Fornication, Adultery, and other cryminall offences, might in reading the same, reforme themselues. Finding by reading, the Romanes to be studious of Vertue, and carefull of rude Adolescencie, I finde that these youthes of these yeares, shold be brought to the Market and there shold see the vertuous honoured, and the vicious punished, to encourage them to labour for vertue.

The highe renowned Hercules in his spring of yeares and manly might : beeinge brought to open assembly, to see the royall rewarde of honest liuers, perswaded him selfe to doo thereafter, as Cicero writeth of him : and in time came so noble, that at this daye hee is not forgotten. Parentes ought to shew vnto their children, the stateliness of their Stocke, and how long it was boulstered out with Vertue : and that likewise it must bee upholder by them: as wee reade of Eneas, in the .12. of the Eneidos, to haue wist his sonne Ascanius, to learne vertue of him, and fortune of others : And if hee bee base of birth, yea, the heyre of a Donge Carte, his Parentes may shewe, how many poore Peisantes and children, came by vertue to high honour and dignitie. As Dauid, from a Shepheard

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to bee a kynge , with many others . They must followe  
Vertue, as Horace saith, in his Epistle: I bone quo virtus  
tua te ducit in pede fausto. Lastly, let prayse for well doing  
be geuen them . For Cicero saith : The minde of man to  
be mutche moued thereby, and desirous thereof.

Ouid, in his first booke De tristibus , saith : Prayse to  
yield no smale force , to spurre a man to goodnesse. Quin-  
tilian and many others, be of the same opinion : therefore  
as due, dedicate it to them.

As farre as knowledge will gene mee leauue , I will  
decipher theyr duties , dieted to them by the vertuous  
forerunners, as foloweth :

Cicero ascribeth to them for a dutie , to obey theyr  
elders : graye heares must bee honoured .

Secondlye , to chuse a vertuous Regimente of life ,  
and trimme trade of liuyng : as Hercules did after the  
Roman fashion. Thirdely , to forget all childishnesse, and  
vanitie, remembryng his state , and that lewde behau-  
our , doeth not only annoy him, but also his frendes and  
folowers.

The first age is Virilitie , in Latten called vir : to the  
whiche worde addinge a sillable tus , Vertue is denomi-  
nated : as of vir, Vertue. In this age , Vertue must a-  
bounde, for yeres yelde courage : the minde is fit to fur-  
ther out Vertue. In this age, man must be fully clothed  
with the habite of Vertue, as Prudence , Justice , Tem-  
perance, and Fortitude. Prudence , to instructe him to  
season his speche therewith, to recordē dēdes doone : to  
dispose present affayres, & to suruey prudently all his bu-  
sinesse in his vocation, to commendable ende . For it is  
the parte of an undescreete man to say , I had not wist:or  
to proue a Troian wise, too late.

Terence saith in Adelph. It is a pointe of wisdom, not  
to looke to present, but to foresē future casualties. Justice  
shal shōle him to patience, concorde, humanitie , & faith-  
full dealyng, the grounde of Vertues.

Temperance to obserue a meane in all enterpryses, so-  
brietie,

briete, modestie and chastitie.

Fortitude, not of body, but of couragious minde and valiaunt stout stomacke, to countenance forth the fury and fiercenes of fawning fortune, with a goodly grace beeing pittifullly pinched with pouerty: & especially to kepe under foote wicked wrath, & odious indignatio of mad meaning mindes, with rules of reason: Plato adiudged him most valiaunte, that coulde gouerne him selfe spurred to anger.

The last Caueat and rule, rated for virilitie, is so to behau him selfe, as he wisheth to bee esteemed of, & accompted, and to labour to leade his life in loyall league of honestye, hatinge accesse to the hatefull hue, that dighteth man with dire defame, and spiteful spots of stayned stem of living.

Olde Age beeing the sixt, and last leane taking, for the excellent experience and trim tryall had in expired lot of life, must be so furnished with the guiding gouernaunce of Prudence, that they so compasse all and singuler their affaires, in such wise and subtil sorte, as younge imps, may be instructed therewith.

Cicero reporteth, that olde men in his dayes, were so expert and skilful in the common wealth, that the guided and gouerned the same, without any cause of strife, or occasion of Warre.

Romulus, the bountifull builder of Rome, chose an hundred olde Fathers, whom of Senectus he called Senates, to rule the same: that their chistall like lyuinge, might bee an ercellent example of proued probitie to the youth thereof: and they as Princely pictures, and Images of honourable honesty, had highted homage of surveyinge the same. And although they knew this yokesome age to bee rotten ripe, to season and dounge the ground, yet least the nature of man intihaled to the soueraignties of subtil Sathan, shoulde bee blinded therewith: they had protrahed vpon their Judiciall Seates, this Posse.

Remember man that thou art but dust, & daily drawwest  
on therto: Further, there was an olde withered wretche  
paynted, resemblinge these bendeinge backes to imbrace  
their Mother the ground, ready to the graue, that behol-  
dinge it, they might not chuse but execute Justice aright.

The view of olde age, kept them backe from pinching  
the poore, or iniuringe their Neighbours: they followed  
Horace his good aduice, for depauinge them selues of  
worldly blisse, they gyrded them to their Graues, daily  
expecting the onset of dolefull Death.

What decencie is due to God, and honestie towardes  
all men Chap. 4.

**T**he true futch of Vertue doth not consist in the  
knowledge and science therof: but in exhibiting  
the same, to reclaime the retchlesse, or rather  
the gracelesse Gromes, that flowrish the flag  
of Vices, and sinne: And Cicero sayth, in dooinge there-  
after, which maintayneth the stay and state therof: See-  
inge therefore, that the excellent essence, and beautifull  
beeing of vident Vertue, consisteth in action, and daily  
daede of honesty: I will shew how the actes of man haue  
their course, or ought to bee directed towardes God and  
man, and euery sortes of people.

Vertuous obeyfance towardes God.

**H**onesty towards God, martired for the wicked trans-  
gressions of spightful meaning man, cruelly crucified,  
rufullly racked, lothesomly lashed with stinginge stripes,  
by lewde forlorne sinners, consisteth in prayer, and pietie  
towardes his personage, in humble inthralment to his  
mercy, cravinge at his handes, to washe and mundifie  
with the Well water of meare mercy, our soule soncke  
by reason of the fraught of sinne, and surge of sorrowes,  
to the pit of Perdition, and gapinge gulf of dread, and  
damnacion. To request with trickling teares, as David

did, that hee of his benignant beautie, will rid vs of that heauy heritage and duetie due by our rufull race, runned from the stocke of Adam.

Lactantius in his thirde Booke, ascribeth vs a seconde duetie, or seruice towardes our Sauour: That is, to bee fervent in his cause, revealers of true Religion, and publishers of practiced pietie: For this onely cause, and seruice to God, were wee borne and created: was learning inuented, and all things fashioned and framed of Christ: In this is wisedome, as Liuie, and Valerius witnesseth: and as Paule teacheth, and all other thinges bayne and transitorious.

### ¶ Our dutie towardes man.

**C**hriste in his Gospell saith: Loue the Lorde thy God, and thy Neyghbour as thy selfe: By which we learne, that the first duetie is to himwards: The second towards mankinde.

Lactantius listning to the wordes of the Gospell, affirmeth the first function of Justice, to be due to God, the second to man: which beeinge so, if a man ware cruell to his Brother, or tirannously tire him with vexacions, greeves, or other anieties of minde: let him perswade him selfe, to bee forsaken of God his Sauour, and to sayne in the dangerous Denne of Damphation: least wee should be ignorant of our duetie, Paule that precious Pearle of the Church, and posting Preacher of God, sheweth that wee must cloath the naked, harbooz the vagrant, bury the dead, saede the hungry, visite captives with comfort, give drinke to the thirstie: which forrunners of fayth, bringeth blisse to the faithful soule of man. In doing these thinges, wee should prouue our selues second Gods, kinde and courteous, amorous fortherers of firme and fast frēndship one to another: abhoring fightinge, brawlinge, spite, envie, mallice, as prouokers of death, and syring in the Fornace of Sathan.

# The Schoole of honest lyfe,

Towardes our natuue Countrey.

PHilebus in his fourth Booke affirmeth, that the olde Philosophers did set more by their natuue soyle, than by their Parentes: Therfore Plato sayd, that our Countrey chalengeþ part of our life: for we are borne to profitte the same, and that five wayes.

The first in trauelling for the honour and ryal renowns of the same: The instinct and inclination of nature foretellet the same. For if wee come in place where our Countrey is defaced by twatlinge mates, or detected of crime: Nature aduersant to such assertions, wil boyle in man, and the fresh floish of blood, appearinge in mooued moode, will bewray the same, and cause conflicts of parties, as often times it hath beene knownen, the like accidentes to come to passe.

Secondly, in instructing the same with politike counsell, which I take to be addicted, as perticular function to Preachers, who of nature ought to labour therein, for that their freendes and Fathers, be inhabitantes therin.

Thirdly to profit the same, by worde and deede to deliver it from bondage and captiuitie.

Fourthly, to defend the same with maine force, and to repell all violence and iniury offered thereto.

Lastly, to dye for the honour of thy Countrey, as there are many of the Romanes and others Chronicled in Liuie at this day, for the doughty defence, and sacrificed blood, in the behalfe of their natuue Lande, and that caused Horace to say: It is a meete thing to dy for our Countrey: Why are valiaunt Captaines honoured? but that they be prompt, to hazard life and limmes, in the defence of their Countrey: as Sir William Drurie, who manfully rauished the long besieged Castell of Edenborughe of his maidenhood, an acte worthy bighted honour, and perpetuall praise: Captaine Morgan, Captaine Chester, Captaine Barkley, Captaine Frobisher, with many other worthy English Captaines, and valiaunt Gentlemen that liue in flourishing fame, who so valiantly in forraigne Landes, finished their conflicts and bloody broples, that for scarre

of their manhood , from time to time , forraine enemies haue sauted to nolent Englande with warres . Who hath not harde of the hardy enterprise of famous Frobisher , and his fortunate company , who haue by their trauell inriched this Lande , and Countrey .

These and many such others , worthy warriours , set more by fame and immortallitie of commendacion , then fumbling feare , and losse of lyfe : By such came the Proverbe : It is better to dye wих honour , than to liue with shame . Such ( I say ) bee the gay Gardes of Englande , their Countrey , beeing worthy members therof . By the ayde of these , the Churles sweate and frie at the fier , tasting of ease , when they fræse with frost , and chilling colde , in daunger of death . As Tullie sayde , that Rome was happy to haue such a consull as hee was : so maye Englande reioyce to haue procreated such valiant Capaynes , to serue so good and gracious a Prince , as cause and occasion , at any time doth require .

#### Dutie due to our Parentes .

WE are not onely admonished by prophane writers , to fæde the humors of our Parentes , but by sacred Scripture and last true Testament of our Saviour Christ , and therin not onely in rated Law , set foorth by Moyses , the messenger of Jesus Christ , but in places depending vpon the performable promises of Christ Jesu , and his meare mercy . Wherefore , who boyde of grace , græuously graueleth his Parentes , is not dampned to die the second death ( onely ) by the Law of the Lord : but is indangered of the fruition of his manifolde mercy promised to the sæde of Adam . And as the children be bound to obey , and doo as dutie defineth to them , so Parentes must not will , but such thinges as be honest , vertuous , and lawfull and consonant to the word of God : For wee must leauie father & mother , and cleue unto the Lord , we read of many swilish fathers , who baringe enemies to the Crosse & Gospell of Christ , at the houre of death , mooued vpon their blessings , that their children shoulde persist therin , a wicked and detestable decree of Parentes .

Parentes  
2. 4

# The Schoole of honest lyfe,

Parents ought not to commaunde their children, no thinge but that, whiche is honest, godly, and fit for their yeres and calling. And in sutch, God commaundeth vs to be seruiceable at their neede, in worde, in daede, to cure their care to lay, to releue them pressed with pouertie: and to bee haue our selues to adorne their callynge, and qualities, by our excellencie of liuyng, that their dulled humours, may be indulged by vs, and not impaired: that they may glory in vs, and not lothe vs: that they may ioy in our presence, and not wish our absence, or dissolution of life. Cicero saith, what is pietie and godlinesse, but obedience to our parentes?

Philellius wryting of the duties of children towardes their parents, saith: although we can never repaye like curtesies, and bestowe vpon them, matchable benignant benefits: yet children must indeuour as farre as lieth in them, to regratifie them, as in seruyng, folowyng, and accompanyng with them, in executing their willes, in patience and performance: and if they commaunde thinges unlawfull, vngodly, and vndecent: not to snarre or snap, quippe or carpe them for it: but modestly to perswade them, to the contrarie, with reformable termes, or to let it slippe, it passing with patience.

## ¶ Of sutch punishments as were appointed for vnobedient children.

I will not only deciper the losse of longe life promised by God, in his commaundements, by shamefull death: for disobedience perpetrated towards our parents: whiche may sufficiently, reclayme vs therefro: but I will adde how odious a thyng it was adiudged, amonge the Heathens and Infidels, to miscarie towardes them. Orestes Grecus, for killynge of his Mother Clitemnestra, was chaunged into a faende or furions vgly Monster: Nero was for the like daede doyng, counted a terrible Tyrant, worse than bruite beastes: for the Storke being a brutish and

and sencelesse birde, wil safe her Dam and progenitors,  
ouer egged and worne with age. Amonge the Romanes,  
he that molested his Parentes, or payned them to death,  
was wretchedly wrapped in a Bulles skinne, associated  
with a Serpent, and thowen into the deapth of the Sea.  
~~and to shew their dutie and chaste behaviour~~  
and Duties towardes their Schoolemaisters.

I Vuennall a Poet, pregnant of wit, peerelesse for passing  
pleasauntnesse of Phrase, and Methode of Writing,  
sayth in his Satyres, that many honoured their Maisters  
and teachers, as they did their Parentes: soz as proge-  
nitors give by Gods ayde, bodily beeing, so teachers the  
lively life of the minde, garnished with the garde and  
company of vertues, beautified with mildenes of man-  
ners, and nurture. And truly if wee had nothing els, but  
flesh and bones, which wee haue by benefit of Parentes,  
wee should prooue inferior to sencelesse creatures: soz  
what is it but the sincke of sinne, and open sepulchre and  
graue of grcees, without instruction and institutions of  
a Teacher? Wherfore next to Parentes, I finde them  
to bee reverenced of olde time, though now a dayes per-  
nishly paltred withall.

Philelius commendeth obedience, & reverence towards  
their Instructors, as a meane to obtaine Learning, and  
he explaineth it by the example of Troianus, the Emper-  
our, who in all pointes highly honoured his teacher.

Plutarch, in so much that beeinge Emperour hee pre-  
ferred him before him, in all places.

Marcus Antonius, a Romane pere, so honoured his in-  
structors, that beeing deade, hee had their Images made  
of glisteringe Golde, and crested in his Cubickle and  
Chamber.

Cicero, the Father of fine Phrase, and fluent speeche,  
maketh mencion in euery of his Bookes, of his Maisters,  
and furtherers in Learninge.

These men knew what learning was, & what benefit  
there

# The Schoole of honest life,

there was by it atchined : but hammer headed borders of  
money, set more by a penny, than by the excellency of ly-  
berall Artes and Sciences. To cast Pearles amonge  
Swine is plaine pittie, and not loyall liberalitie : I will  
compare them to Esopes Cocke, who in the Dounghill  
found a precious PEARLE : hee looked vpon it, saw it cleare  
and bright, yet knew not the precious vse, and ballure  
thereso : Oh (sayth hee) I had rather haue one grayne  
of Barley, or other corne, than a bushell of these bright  
stones. So it fareth with the Countrey clownes, they  
had rather saue a penny, then profit their Children in  
learning : the reason is, because they know not how ex-  
cellent it is, and that a man without learninge is an Im-  
age of death.

## Of those which contempned their Maisters and teachers.

**W**icked Nero, whose diuelish deede to his Mother-  
ward, condempneth so; a reprobate and abiecte, is  
noted of all writers of ingratitude towards his Maister:  
so; hee was the death of Seneca his Teacher: that lewds  
lob and dissolute Tirant, bad him chuse his death: he  
toke a Pen knife and launced all the baynes of his body,  
and so killed him selfe as his name soundeth, so; Senecus  
is his name, that is slayinge him selfe.

Beroaldus in proverbiaill discourse, inueyninge against  
the tiranny of wicked Nero, sayth: hee is to bee spitted  
and spited at, that will infame his teacher, or Maister:  
they fret and fume, chide and chafe, to pleasure and pro-  
fite their Schollers, whersoe of right they may require,  
and of dutie, demand furtherance at their handes.

## Duties towarde our frendes.

**E**xperience having taught me, that very frendes al-  
lied by nature, & adoption for curteous behaviour, to  
haue fallen at debate, and with dint of boylers bloody  
blowes,

blowes , to haue cleane battered the Forte of frends  
Shippe and Bulwarkes of professed amitie : I thinke  
and suppose that fury , to haue issued of ignorance , and  
lacke of duetie allotted to the professed vertue , to  
brile such falsehood in fellowship and bloody bickermentes ,  
I wil shew how they harboiring in the Haven of Amitie ,  
may escape the surge and Hirtes of Dissenſion , and for  
the maintaynance of the loyall league of true loue , let  
them obserue ſixe principall preceptes .

First , doo not exigate or demaund , at thy associate in  
louing league , any unhoneſt exployte , or perpetrate and  
commit a deede of naughtye deineasure , to cracke his cre-  
dite , or ſommon him ſhame .

Secondly , not like a fletting Swallow , to accompany  
thy freend in proſperitie , and to further a faire face of  
freendſhip : and in dule , and dire diſtreſſe , to ſuffer him to  
eaſt the cardes of colde comfort alone . In the Sommer  
a man may haue the chirping chat of the Swallow , but in  
Winter , compared to aduersitie , ſhee utterly forſaketh  
thee : Such bee flatterers , and not freendes .

Thirdely , to will and nill all one thing , one ſtudie , one  
exercise , for Cicero ſayth : diuerſitie of things , aske diuer-  
ſitie of lyuinge .

Fourthly , that wee doo not to our freend , but as wee  
moule , he ſhould doo to vs , for true and truſty freends :  
haue one minde , one harte in two bodieſ .

Fifthly , not to loue or beare a ſigne and ſhewe of  
freendſhip , in hope of happy rewarde : for wee ought ra-  
ther to giue , than to aske .

Last of all , frendly obeyſaunce , according to callinge ,  
not as ſome , which because they thinke a man to bee  
their freende , will preſume to robbe him of his honour ,  
upon which , ſpronge vp the Prouerbe : To much fa-  
miliaritie , breedeth a contempt : Such be not freendes  
but robbers of mans honour , and Thæues , hauiinge the  
Cloake of freendſhippe on , vnder which , they ſteale a  
mannes worſhippe or callinge from him .

# The Schoole of honest lyfe,

In the chusing of a frēnd in dēde, wee must know him to bee of good conuersation and behauour, than wē must haue an eye to his manners, gestures, and conveyances, and examine them, whither they bee sufferable, and whither without grudge of conscience, wee may tollerate them: els wee were better never to associate our selues to such a mate, for it will bee an occasion of sedition and anger: It is aduersaunt to the rule of Frēndship, to correct thy adopted frēnds, before a congregacion, or to giue him base termes inferior to his callinge, which may ingraffe the like boldenesse in the hearers, to asforde thy frēnd the like: and so thou shalt bee a means of lowtishenesse to him, whom thou seemest to loue: Finally, I must admonish frēndes not opprobriously to obiect kindenesse, tendered them in their aduersitie, nor hauing imparted vpon them, some good turne to misuse the partye, supposing him bound to obey, for the receipt therof: which I haue noted in a froward frēnd of mine. Such kindenes Cicero repineth against, saying: true frēndship abstayneth from cause of dissension.

## Dutie towardes olde age.

The Romanes schuold in Cicero his trim tracte of dueties, made a Law, that whosoeuer passed by the elder sorte of Cittizens, without obeysance of Bonet, and bowinge of bones, should bee punished by the head: which, as I conser, to bee beheaded, or els to stand a shamefull Anathemat poaked in Pillory, to the bttre cracke of their credite: Age is the crowne of honour, for that it is the Chesle of prudente experiance, and supposition of honestie, els had bee beeene cut off besoore bee had attayned thereto.

Ouid sayth, that they are to be borne withal, for the infirmitie of age, & abundance of cholier, collected through the want of naturall heate, to disgest humors heaped in their crushed carcasses. And soz that the state of the common

common wealth is, and hath euer beene, committed to their discrete rule and gouernance: not only prophane Authors ascribe them duetifull reverence, but it is specified in Scriptures, that wee might more reverently accomplish and performe the same.

### Towardes Matrones and Women.

I Am not ignorant, that dwyltish dottrels, haue spitefully sought to spoyle Wommen of their honour, inferring paltry proffers, to forder their furious frowardnesse, and spite conceaued against them, out of cankered peuishe Poettes: which altogether boyde of good nature, manifestly shew the mayme of nature, which so greeuously grauelth them, that they indeuour to insinuate and flatter mankind to forsake woman, the only solace, ioye, and Jewell of the wozle: Amonge whom, Albertus that malicious man, bewrayed their imperfection, moe of spite, than of necessarie or thinge spectant to the knowledge of man: his beastliness shall condempne him a Traitor to Wommen, and they the trimme treasure of man: soule and fulsome, lewde & lothsome is that beastly birde, which besmerth his owne neast. What wode is so base? what terme so wicked? or name so odious, as may fit this forderer of mischeefe to woman kinde, being his nastie neast, and carefulllest kindred.

O odious Albert, and you abiecte outcast kistrels, who forgettinge your byrth and beeinge, to haue depended of women, ryotously rauie, and desperatly devise, vndiscretly to discouer their naturall imperfections: as though it lay in them to bee rid thereof. Recanke yee silly cinicall sectes, your eyes condempne your worke, your tounques at the view of beautifull daintie Diamondes, cry Peccatum: Your Penne panteth for greefe, to haue inuayed against honest Matrones: yea, as shame of Albertus, his deede weynd him to woe, and misery, so no (doubt) such mischeuous searchers of maymes towardes their owne

# The Schoole of honestylfe,

Motheres, shalbe dismisde with the like rewarde.

Saint Peter, a man of milder opinion, said: A woman to be a crowne of honour to a man: and to be borne with all as the weaker vessell, and should not extende cruentie towardes them, neither in woerde, nor daede. For thers is no Tiger so terrible or fierce, no lion so lewde or cruel: no Beare so bare and voyde of gentilenesse, or naturall clemencie, as to payne or pinche, greue or molest their dammes, matche lesse man, indued with reason. I can compare them to no creature, but to vipers which recompence their dammes which bare them, in gnawynge their guttes. Because there be but few that so slanderously defame the stately stemme of women, the onely porte of the world, and sure sollace of man: I will bee take mes to scilence.

## Dutie towards our enemies.

**I**t may seeme straunge to the nature of man, so fiercely geuen to reuenge, that any league or loyaltie, or manhood should be obserued between furious foes, or enemies. Except he hath read it in Historiographers, who exhibited, to the gaze of mens bludde bryoles, and warlike tradicions: in whiche is specified the lawe of armes, how truce is concluded (estlones) a certeine space: which to violate or defile the corage and valiant stoute stomacks of venterous Captaynes, cannot be brought or perswaded unto.

Cicero affirmeth in his first booke of duties, that faith voluntarie plighted, and aduisedly geuen, to our foes, is to bee obserued, and parte performed, and in very daede, it is a poynct of brutish beastelinenesse, for to strike without admonishyon or caueate.

Terence sayd, the wiseman will demurre of the matter, before hee fight. But Vertue admonisheth vs, not to fight, but to bee armed with her handemayne, dame Patience, but if Choller spurre thee to it, I thought good to shew

shew how in fierce dealynge we must proue men, and not beastes.

Liuie, the Marcialist Poet saith: That we ought not to fight but for peace, and quietnesse. And forgyng is the noblest revenge that may bee. Men ought not to iarde or iangle for euerie trifflie: for of sufferaunce com- meth ease. And as the English man sayeth: It is good sleepynge in a whole skinne.

### Dutie due to Straungers, or Trauelers.

~~INTRODUCTION AND HISTORY OF THE COUNTRYS~~  
**D**oughtie and dutifull Dido, Queene of Carthage, to the instruction of people, how they shold entertaine Straungers, and tired trauelers: So feasted Eneas, and his accompanied troupe of trimme Troiancs, with daintie diet, and royal hospitalitie, that to this day her bountifulnesse towarde straungers, is fresh and vigent, in memories of men.

And Virgill, thought it worth the while, to Chonstele in his booke so notable a facie, and to waste his wimde in decipbyring the manners thereof.

The Romans forwarde in good deedes and courteous conuenience, who indeuoured to proue famous for executyng vertuous actions, gaue and imparted the office of the Consulshippe vpon Torquinius: and the Prestorshippe to Numa Pompeius, baying straungers: which argueth greate lenitie and force of vertue, habitante in them.

And Beroaldus, and Liuie affirme: that Jupiter was feared of sutche, as miscaried towarde poore Peregrines and strayinge straungers. And the Gentiles kepte hospitalitie, consecrated to Jupiter, the reuenger of disloyaltie offered them.

Plautus in his Commedie called Pæn Reproueth one sharply for deridynge and scorning of Straungers.

Plate

# The Schoole of honest lyfe,

Plato pardoned no fault doone to them : the Scripture say : **H**ae is accurst that leadeth the blinde, which is a verie straunger out of his way: but now they haue giue him Drummes entertainment , soone in at doores, and sozier out : light come , light goe : **N**one is so derided, mocked, and laughed at, as straungers, now in England they bee punisht, whipt, plagued, on euery side : there is no sparkes of Roman kindenesse in them, no whit of Dido his bountisulnesse, byding in them: which is an occasion of auander, to this our native Soyle.

Duetie towardes our Maisters, whom wee scrue  
bound or free.

**A**ll that goe vnder the name of Seruauntes, must obserue these foure wayes , towardes their Maisters, whom they daily feede vpon , and recreate their booyes by their prouision , as well in nightfull reste, as daylie dyet.

**F**irst, it is spectant to the execution of seruile function, to bee prest ready, and willing to finish the rated busines of their Maisters, not as Snayles, slowly settinge it forwarde , but with courageous velligence , delightinges therein.

**S**econdly , not glaueringe or flattering their Maisters in their presence , and in their absence fraudilently to deceane them , a thing though it scape the chasticement of man, yet it can not passe the iust reuengement of God, for hee hateth the wicked dissemblinge man, and falsehood stinketh in his presence, prouoking his deepe displeasure.

**T**he thirde , Plautus teacheth vs, sayinge : a seruaunte must forsake and abolishe from his minde , all priuate gaine, and onely heede his maisters profit, and deale iustly therin.

**F**ourthly, to bee silent, when they bee moued, though choller so blindesth them, that they swarue from the truth and not to answere , **Quid pro quo**, as their equals : and not

for all estates to learne in.

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not to blaſp̄e abroade their fables, talkes, or ſurȝey in con-  
paſſinge of matters, pronokinge their iuft diſpleaſure, or  
lewdly luſt after their w̄ives or Seruauntes.

The laſt ducy is towardeſ Magiſtrates and Officers.

Magiſtrates and Officers, beeinge the lively limmes  
and members of our gracious Quene, and Godly  
Gouernesse, are dutifullly to bee obeyed: for where there  
is no order, ſayth Oliuerus Carnaruonensis, there is ſem-  
piternall horrore, and pathe to perdition. In what doo  
wee differ from brutiſh beaſtes, but in order and lawfull  
league of life.

Liuie ſayth: if the armes, and ſeeke, and other mans  
members, fal out with y head, they muſt all periſh: if the  
Subiectes contempne Magiſtrates, executioners of the  
Lawe, both Prince and Subiectes, muſt taste the gale  
thereof. God ſende the breach of order bee not the ouer-  
throw of England, and ſtubberneſſe againſt our Princes  
Lawes.

Decency deuized to fit all ſeafons.

To aduaunce honestie, and the we Dame Vertue to be  
fulliſh faſtlyed and habitant in vs, wee muſt haue re-  
ſpecte and conſideration of time and place: for if our  
talke be not conſonant to them both, it argueth liitle lea-  
rninge or hoped hap of Vertue: A learned and vertuous  
man (in deede) needeth no further commendacion, but  
to preſſe in place where hee may ſhew his actions allied  
to Vertue and knowledge, arguunge probitie of life, and  
perfet published manners.

Macrobius ſayth: the due obſeruation of time and  
place, to bee the ſureſt ſigne of wiſedome.

And Pyttacus Mitillus, wiſheth a man before hee enter-  
prise any employte, to conſider and pitihly to perpende, to  
whom hee ſueth, what hee ſueth for, and when.

F

AS

# The Schoole of honest life,

As we reade of one Clobulus, who came to Caesar intreated to wrathe, to request admission, to haue dominion in a Promontarie appertaining to his Empire: Caesar fretting at other losses, commaunded him to bee hanged, sayinge: it is better to hange thee by the necke, than thou shouldest spoyle the Countrey, and spurre many thereto.

Thus it falleth out with such, as desire so darke, that they can not see, or to obserue time fitting their purpose.

Herewpon Terence sayde: I came in season, which is the chafest thinge of all. Which that it may the better bee heard of children and others, I will speake somewhat of,

## How to vse thy selfe at a Banquet.

**A**T Banquets or feastes, where multynde of men are resembled, and towled to repast: haue consideration of the Guestes, of their calling, wealth and honestie, and prefer not thy selfe, before them: If thou by continuance of auncestrie, Noble or Worshippfull, and others lately exalld with worship or honour in place: Disdain them not, in possessinge the seate of Houeraignitie, for they exalted by their owne indeuor and vertue, be better than thou descended of nobilitie, beeing ignoble, degenerating from thy stately stocke. Every man will take thee as they finde thee: placed to thy contention, bable not of Scriptures, as meane Ministers will, but follow rather the example of Socrates, a singuler Philosopher, who requested to speake at a Banquet: hee answered, I am not skilled in things fit for the place and season, adiudginge Philosophie vnworthy to bee vttered amonge Cup Gossips, neither did it become his grauitie, to twatle of vanities or olde Wives Tales, as some of higher profession well doo. And if mirthe moue thee to wade, and passe in pleasure and iest: let it bee so handled, that it redownd to no mans discredit or grauell any guest invited or bidden to the Banquet. For Anagiris saide, that a man is sooner moued to choller and anger, being occupied

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in drinking and feassinge than other wise : which experiance explayneth daily , for drunken frayes bee common . Pert , a man must so dyet his stomacke , that it belch not , no ; boyle vp , as charged with ouerplus or gluttony , to annoy the hearers squeasie stomackes , nor ply the Pot to often , drinke dishonour to him and his : Neither is it meete for thee to common abroad priuate Fables , or tales tolde in thy presence , for therby thou infamest thy selfe , taken of them for a secret well meaning man .

Beroaldus saith , that the Gentiles celebratinge feastes , did shew the Threshall to the guesstes : wishing that what soever was doone or sayd there , should go no further .

Horace biddingge Torquatus to bancket with him , and his frendes wished him to bing such as they might bee merry : for in deede , it is no hartie mirthe , when a man maye not for feare vter his minde , or least it bee blaide abroad : which deare Reader , if it seeme odious unto thee follow it the lesse .

**H**ow to vse thy selfe in sober company .  
**T**he whole dixt of Arte , and somme of swete Science is , to know much , and to suruey his trade of lyuing so amonge men , that they may daily associate them selues with him , to reape some benefit of his vertue , for attayning of which lot of loyall life , wee must obserue seauen poyntes . **F**irst , to tollerate the fretting fits of men and manners , and to passe them with patience , and not barke at the shakinge of every rede . **S**econdly , in boundes of bountie and honest lyfe , to will and nill with them , and to shun that loatheth them : & labour for that , which getteth gaine to thee or them . **T**hirdly , in worde , deede and lyuing , wee resemble the Methode and manner of their lyvinge , for than shalt thou bee partaker of the prayse attributed them . **F**ourthly , not to take in dudgion any matter , without greate and approoued cause and occaſion . **F**ifthly , in humilitie and submission , to handis and deale with all men , dooinge to others , as thou wouldest wishe them to doo towardes thee .

**F**if

**S**ixtly ,

# The Schoole of honest lyfe,

Sirly, to bee thankeful for curtesies tasted, which shal prouoke thy further gaine, and good will.

Lastly, to speake well of all men: These thinges bee the Ladder to climbe into credit with the soberest sorte of men, which bee not enticed with vanitie, to wish the fellowship of man, but onely with vertue.

## Observations in mutuall talke or communicacion.

**T**ake heed thou doost not ouerthwart a man in his tale or interrupt him with an other, which argueth imperfection and want of manners in thee: Carpe not, nor iyebe not a man tellinge the somme of his meaninge, as thou couldest dash him out of countenaunce: for the greatest and greuuousest theuery is, to rob a man of his maiestie or countenance. Bee not an oppen accuser of the common people, or coynier of lyes, and flyinge fables, and scatter them not vpon others, in thy talke had with others priuatly, for thinking to hurte others, thou hurtest thy selfe. Search not after the secretes of other men: for beeing revealed unto thee, they will animate thee, to do him mischeife: and in hope of gaine and lewde lucre, or to bring him vnder feete, wil kindle thy wrath against him. And if the partie bee thy better, giue Diu garde, salutation fittinge his callinge, els may bee take it so, a mockery: & before a Noble man or Magistrate, so frame the state of thy body, that you stand vpright, not reelinge this way nor that way, not ytching, nor rubbinge, nor favouringe on legge, more one than another, not bytinge or smacking thy lippes, not scratching thy head, nor pickinge thy eares, not lowringe in lookes, nor glauncinge thine eyes too and fro, not sad nor fierce, but meeke and merry, shwinge good disposition and nature, to bee habitant and graciously grafted in thee.

## In journeyng.

**W**hat callinge so euer a man bee, high or low, myrth will become him well, in tragedie, so it bee good and honest,

honest : for a merrye wayfaringe mate , is as good as a  
 Weyne or Charret : but take heede your mirth reache  
 not to scorne such as meeke with you , or to any man his  
 hurte or daunger : but refresh your selues with Stories  
 and merry tales, inuented to exile the languor of limmes  
 and stynesse of tyred members.

Cato giueth this edicte and commandement to trauelers, to salute gently such as meeke you, not iusting them  
 into the mire, or grauelling them with misdemeanure.

### Of Time.

**A**s all thinges are not fit for every man, so bee they  
 not decent for all seasons : for iestinghe Spirites , bee  
 not accepted amonge mourners or sobbinge Haines:  
 neyther is the sad Hot or meagre moored man, esteemed  
 among such as set Coppe on Woape : wherfore it is perti-  
 nent to the polliticke person , to chaunge his coate as the  
 company doo : But the royall rules of famous Philoso-  
 phy do instructe vs to vse a meane, the Methode & somme  
 of my booke, for in prosperity losted by fawning Fortune  
 we ought to perpend & consider, that after much drouth &  
 faire weather, foloweth raine with tempestuous change:  
 & eftsones , the minde is drowned with the enchaunting  
 dalyinge delights of fawninge Fortune, that the partie  
 can not see time to prayse God . Wherupon was it said :  
 It is easier for a Cammell to goe through the eye of a Nedic,  
 than for a ritche man to goe or ascend to the highe presence  
 of God : And it planteth in the plat of Secrecie , Pompe  
 and Pryde, to disdayne such as bee pressed with pouerty,  
 and gloriously to crow ouer their heades.

In aduersitie , a tymorous time, and heauie happes of  
 silly man , wee haue to follow valiaunte Eneas example,  
 who tossed in vnknowen Coastes, in daungers of Sires  
 in surging Seas, bitterly bayted by spiteful Fortune, to  
 the great recreation of fayntinge fellowes , sayde : God  
 will ende these sorrowes, So man must hope wel, which

# The Schoole of honestylfe,

though it bee the key of Desperation : yet a blissful blast  
and gladsome gale , will deliuer the hardy harte from  
gulphe of gaule and sorrow . Surely, patiencie passeth,  
and is the best Buckler a man can haue . Therfore to  
ende , take time as time is , countenance thy selfe to  
time : let it bee thy trinme Tayler, to shape thy coun-  
taunce in all places .

**N**ow (gentle Reader) I will adde three Poinctes, the  
conservatiues of Vertue .

Alwayes accept of Vertue, and Honesty .

Doo nothing that thou doubtest of .

Doo not accompany nor associat thy selfe to the wilful:  
which if thou obserue, it wit so (perhappes) lighten thee  
to the Pathe of Vertue, that not onely here thou shalt bee  
accepted, but in the presence of G D D , to whom bee all  
praye and honour for ever . Amen .

**FINIS.**



# A Pithie Epistle and learned dis- 47

course, of the worthinesse of honourable VVedlocke, sent written (as a Iuell) vnto a worthie Gentlewoman, in the time of her widowhode, to direct and guide her in the new election of her seconde hus bande, &c.



*F* God (whiche is the only givere of all good things, had endewid me with the divine gift of so greate eloquence, þ I might without any reprehension, compare with that worthie and famous Grecian Pericles, whose sugred haine of fyled eloquence was

so excellent: whose pronunciacion and vtterance was so pleasant: whose words and sentences were so ponderous and vehement, that in perswading and dissuadyng, hee had so greate and wonderfull grace, that all men þ herde hym, gaue their whole consente vnto him: in so mutche, that many learned clarkes of greate renoune, haue reported of him, that he did vs so excellently, and with such wonderful force, to fulminate and thunder out his words and sentences, that for his surpassyng grace and marueilous facilitie in perswadyng, no man was euer yet able therin to matche with him: If now my barren skill, were fully comparable with the greate cunning and surpassyng knowledge of this worthy Pericles, yet here I freely confess, I should appere matche more barbarous, than the rude and grosse Garamantes, if I should take vpon me, to set forth the dignitie of honorable wedlocke, and holy Matrimonie, accordyng to the desertes thereof, or go aboute to paint it out with satch high commendacions, as it hath alwayes been thought worthy of, euen amongste thosse that haue moche flourished with pregnant wittes, and haue excelled withall kinde of knowledge, bothe Divine and humane.

Buc

## A pithie Discourse,

But though I am not able, according to the worthines therof, to intreat of it, nor to set forth the worthy effectes and fruites of the same, accordaninge to my wished desire: yet wil I shew my minde and determinate purpose therof; according to the dutifull honour and reuerence I bears unto the deserued dignitie of it.

Let other prayse Chastitie so much as they list, which (they say) filleth Heauen: (I pray God it do so) yet wil I commende Matrimonie, whiche (I am sure) replenisheth and filleth bothe Heauen and Earthe.

Let other set forthe single life, with so many praises as they can heape and tumble one in an others necke, because (they say) it is voyde of all careful trouble and disquietnesse: Yet will I for euermore commende the happie state of honorable wedlocke, which refuseth no kinde of payne and trouble, so that it may bryng any profit at all to the publike weale of Christendome.

Let other prayse that kinde of life, whereby mankynde decayeth, and in processe of time shoulde bee utterly destroyed: Yet will I commend that manner of life, which begetteth and bringeth forthe, excellente Kynges, noble Princes, princely Dukes, puissant Lordes, valiant Knyghtes, worthie Gentlemen, conning Artificers, to mainaine the common weale, and learned wittes, to gouerne the same.

Let others aduance that life, whereby Monarchies, Empyres, and Kyngedomes, are made desolate, barren, and vnfrutefull: Yet will I mosse of all prayse that life, whiche maketh Realmes to flowrish with innumerable thousandes of people, wherby the Publique weale is preserued in safe estate. And what thing can there be more necessary then Matrimony, which concerneth the felicitie of mans lyfe, the flower of perfite frendship, the preseruacion of Realmes, the glorie of Princes, and that which is greatest, it causeth immortalitie? Can christian Matrimony bee any otherwise then a thinge of great excellencie, and incomparable dignitie, seeing it was ordained,

## of honorable wedlocke.

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ned, neither of that auncient Mynos kyng of Crete, nor  
of Licurgus, the law maker of Lacedemonia: nor yet of  
Solon the sage & wise Athenian, but of the most highe and  
immortall God himselfe, and by him alone commended  
vnto mankinde, in so mutche that men may seeme to bee  
allured, moued and stirred vnto this state of liuyng, by  
a certayne inspiration of the holie ghoste: In Paradise  
also that Garden of pleasure was it instituted, yea, and  
that before any sinne rayned in this worlde, to shew that  
it bringeth vnto man, greate ioye, wealth, felicitie, and  
quietnesse: and euer since that time hath it been had in  
greate estimation, not only amonge them that profess  
vnfaigned faith in the liuyng God, but also amonge so ma-  
nie as were led by the only instinct of nature: in so much,  
that it hath been alwaies recounted a thinge of much ig-  
nominie and reproche, to liue without the estate of wed-  
locke. It is manifest by the reporte of hystories, of how  
great estimation holy Wedlocke hath been, euer since the  
first beginnyng of the world, among al degrees of persōs.

Who will not commende honorable Wedlocke, as a  
thyng of greate excellencie? Who will not thynde it a  
state of liuinge worthie high prayse and commendation?  
Pea, who will not iudge that it ought to bee embrased  
with meetyng and folded armes, seyng that by it, so many  
notable treasures do happen vnto vs? Vertue is main-  
tayned, Vice is eschewed, howses are replenished, Cities  
are inhabited, the grounde is filled, Sciences are practi-  
sed, Kyngdomes florish, Amitie is preserued, the Pub-  
like weale is defended, naturall succession is continued,  
good Artes are taught, honest order is kept, Christendom  
is enlarged, Goddes worde is promoted, the conscience is  
quieted, lewde life is auoyded, and the glory of God is  
highly aduaunced and set forthe? And who euer wanted,  
that liued accordyng to Gods worde in Christian Matri-  
monie? God leaueth none succourlesse that put their trust  
in him. Did not Christe turne the water into swete  
Wyne at a certayne Mariage in Cana, to shew that as

G

many

## A pithie discourse,

many as live in holy matrimonie accordaninge to his word  
Shall never wante? The water of the Riuere, shall sooner  
bee turned into wine, and the stones of the streete into  
breade, then the faithfull shall lacke or be founde succour-  
lesse. Did not God fæde the people of Israell with meat  
from heauen? did he not giue them drinke out of the hard  
rocke? Did hee not make a Crowe to bring meate to the  
Prophete Elyas, & so wonderfull fedde him twise a day?  
Euen so will he do with vs, if we be faithfull, and seeke to  
live according to his woorde. The bles syng of God maketh  
men riche (saith Salomon,) The man that feareth God (saith  
Dauid) al the time of his life, sheweth mercy vnto the poore,  
and lendeth vnto them that haue neede, & yet hath he gods  
plentie and enough for his children that succede him. These  
goodly properties and fruitfull effectes, these manyfolde  
commodities and speciaall greate benefites, these diuine  
bles synges & wonderfull graces, besides an infinite num-  
ber more treasures then I am able here to recite, whichs  
spryng out of holy and chrisitian Matrimonie, me thinks  
are able and sufficient inough, to encourage and win all  
kinde of persons, bothe men and women, widowes, and  
widowers, batchelers, and maydens, willingly to em-  
brace and take vpon them the comfortable estate of ho-  
norabile wedlocke.

Wherfore (good cosen) hauyng now troubled you thus  
farre with a rude discourse of wedlocke, whereof I know  
well you haue had a more certaine and perfitt profe, then  
I am able by pen to painte forth, because you haue been a  
wedded woman a longe and happie time, & haue enjoyed  
the blessed benifit of so good a husband, as by him I doubt  
not but you haue had the full experiance, as well of these  
manisfolde felicities and greate commodities by me reci-  
ted, as of many other mo surpassyng treasures, whiche  
happen to faithfull married couples, not able by me to be  
expressed, by reason I never tasted yet the happy blessed-  
nesse of honorabile wedlocke: I wil now hasten towardes  
other matter, and cease to procede any further in the co-  
mendation.

# of honorable wedlocke.

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mendation of this high degree of holy matrimony: whose worthie excellencie, doth more sufficiently set forth and commend it self, then my iuencion is able to devise. And whereas (god cosen) in this mine attempte, I may perhaps be thought somewhat bold, to trouble you with this longe and tedious treatise in writing, yet if it wil please you to thinke wel of mine enterprise, and peruse it ouer with good adviseement, I trust you shall finde the matter sutable, as all your labour shal not be lost, though the iuencion be founde but simple. It is only good will & christian charitie (my beloued Cosen) þ hath enforced me to frame my pen thus muche to trouble you, wherin I beseeke you to pardon my boldenesse, and to take in good part my simple entente. The curious cooke doth dight þ rude morsell with some conceit of his cunning, but I haue no other suger or sauce of sauour to grace my simple dish withal, but the neuer vading and euer growyng grayne of good will, which I beseeke you to take in good parte, & to accept this simple iuention, as þ perfyt pledge thereof, growyng out of mine owne barren grounde, no far fet thinge, neither dearely bought, and therfore perchance not meete for you, especially if you be very lady fine: it is no greater then came out of mine owne pen, no more precious, then may be kept and caried in a few leaues of paper, of no further forme & fashion, then mine owne hands could frame, of no better iuention the mine owne simple wit might devise: Wherfore as you see, so shal you taste: & as you like þ qualities, so accept my present. I thought it my part (if it wil please you to take it wel) not to spare pen, paper nor paines in writing unto you. And though it were more meete for mee, to treate of trifles, then mysteries, thinges of smale force, then matters of waight & great importance, yet considering your person, whose case requireth euē in enforced trifles to seeke a grauitie, & beinge lothe that losse laboure should runne with losse time (for losse time I accounte losse landes) I beethought my selfe to devise some matter, that happely mighte quite your laboure in Readynge, and not to bee altogether fruteless for wit:

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## A pithie discourse,

so that my wordes might not altogether seeme as wasted  
winde, but that I might be somewhat better occupied,  
then as one that did but tell the clockes, and watche the  
Sunne how he shadoweth the Diall. Considerynge ther-  
fore, the state of your life, the case wherin you now stand,  
that is, towarde the worlde: A woman once a wife, now  
a wydow: And therfore hauyng of God, leauue and liber-  
tie by mariage to become a wife agayne: for when the  
husbande is deade, the woman may lawfully betake her  
selfe vnto another, as Sainct Paule reporteth to the Co-  
rinthians: This your case I haue so mucht thought vpon,  
that I may not like a carelesse stranger stande dombe, but  
as a carefull and faithfull well willer, open my mouthe,  
and vster my minde vnto you, not that I meane in hastie  
sorte to perswade you to Mariage, any otherwise then  
your owne wisedome with good aduiseement shall thinke  
conuenient, for therin you may best be your owne iudge,  
for you know best where your shre w<sup>r</sup>ingeth you: neither  
nede you any Counsaylour to bid you cut where it doth  
w<sup>r</sup>inge you: But whereas you know it lawfull, if you  
shal thinke it also expedient, that of a widow you become  
a wife, then ought you to take good aduiseement, how you  
do beslow your self, least you both marry and marre your  
self in one daye, and of an happie widow, become an un-  
happie wife. I nede not seeke farre to shew you the  
daungers y<sup>r</sup>utche leapte into, that in this matter rashly  
leaped before they wisely looked: because the common  
experience in others, may leade you throughe the conside-  
ration hereof, even as streight as a line. And therefore I  
will not counsell you as needes to aduiseement, but ra-  
ther comende you that you haue hitherto stande so staid  
with sutche aduised deliberacion.

Onely this pointe I finde in you, which nede a knot,  
to consider how you might do most aduisedly, what match  
were moste meete for you to be made, that repentance fos-  
low not, to what marke you ought to direct your counsel,  
aduiseement, and deliberation, that the successe might an-  
swere

## of honorable wedlocke.

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swere your hope, that is, that it might turne to continuall comforste, and to the glorie of God.

This verely I wot well, is a case of sutch importance to consider, and hath so many harde knottes to worke on, that it were more fit for gray heares, sage wittes, and deepe Diuines, to take in hande, then for my simplicitie to aduenture. I am (in this case) of like opinion with Marcus Aurelius the Emperour of Rome, who sayd : If all the wise men in the worlde were molten together in a Fornace, they coulde not giue one good counsell to make a Mariage. What counsell then may you looke to haue at my handes: if a wise man, if many wise men, if all the wise, bee not wise inoughe in any pointe well to aduertise you in this behalfe? Wherfore I beseeke you, impute not that for presumption vnto mee, which onely good will doth force mee to aduenture, desiryng you rather to waye the will then the witte, whiche here by mee shalbe shewen. And if I shall overshoote my selfe by any pointe of foly, (as of likelyhode I shall) yet let sutch wisedome reste in you, that you make not that open and common, whiche betwixte vs is priuate and priuie. Wherfore to enter my purpose, because that of many, yet must but one toygne with one, and because where one is to be chosen, it is good to see whiche amongst all, if it might bee: I will bee so bolde, to set before you foure sutch suiters, as may represent vnto you all the rest that may happen hereafter to come vnto you. Consider all by foure, trie foure, and trusste one.

There are thre markes generally, whiche are to bee considered in man, wherat you maye shooke out your game: The inwarde minde of the man, the outewarde personage, and the state wherein he standeth of thinges apperteinyng to the worlde. By this rule I will seuer and single out the sortes of men, that after the diuision, you may with lesse doubte make your choyce. And therfore to beginne with the worste: there are men that liue neither well nor welthy, beyng in a desperate state, bothe

G iii

towards

## A pithie discourse,

towarde God and the world, paste hope, and paste shame:  
But we may set these aside out of our number, as wee  
 finde them, so let vs leau them, for I doubt not, but as  
they are nought worthie, so you will not haue to doo with  
them, none of these I thinke will come vnto you in the  
name of a suiter.

The next man is not so well fauoured, nor so wise, as  
wealthie, not so courteous, as couetous, not so well ma-  
nered, as monied, & he hauyng hope through his wealthe,  
peraduenture will attempte you, for what case is despe-  
rate in this worlde, to sutche as fortune laugheth vpon.  
This man you may soone espie, where his treasure is,  
there is his harte, euен sutche kynde of wooynge shall  
you haue of him, as Sathan vsed to our Saviour Christ,  
in the fourth of Mathew: If thou wilt fall downe and  
worshipp me, I will geue you ( saith he ) all these, you  
shalbe my Mistresse of so many Sheepe, so many Dren,  
and thus mutche Money shalbe yours as mine owne, so  
harpeth he vpon his halfepeyne. But let vs set him aside  
a while, and byynge an other in place, sutche a one that  
is handsome of personage, a tall Gentleman, a proper  
man, well borne, graced with some courtely behauour,  
well spoken, hauing a pretie naturall witte, adornd and  
graced with other sutche qualities of the bodie, and yet  
peraduenture Vertue hath taken litle or no roote in him,  
he worshippeth God at leysure, and hath some ciuill god-  
linesse in him, his religion he vseth as y market serueth,  
and thus doth hee recken his game: I see not ( saith hee  
to himselfe ) why I shoulde despayre, I see not but I am  
worthy of as god as she is, I come of as god an house as  
she, mine auncesters were al gentlenes, and worshipful:  
I doubt not the misliking of my behauior, for I haue not  
been so ill brought vp, but I know how to entartayne a  
gentlewoman, I shal se well inough that my demeanour  
be courteous and courtely, as for my personage and cou-  
tenance, I force not who behold it: So to himself he saith,  
When to you he shall commende himself with some more  
manerly

## of honorable wedlocke.

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manerly modesty, as to say, he is not disfigured, nor mai-  
med. And what he cannot for shame say of himself, some  
other freende of his shall set out in playner termes: his  
freendes indeede (peraduenture not yours) will so blaze  
his armes, as though they shold sell him unto you, as if  
you shold take him at their worde, besettinge him with  
these and sutch like flowers: if you respect the personage  
of a man, if you refuse him, you shall not be so matched a-  
gaine: marke him and view him well, se what deformi-  
tie you may finde in him: is there any parte of him out  
of ioynt, or out of square? Marke what a ioly complexion  
he hath, see whether you may espie any warre or blemish  
in his visage: consider whether he be not a very gentle-  
man in his behauour, forget not his qualities how com-  
mendable they are, his actiuitie, his mery conceites, his  
prefie practises: see how clenly and trimme hee is in his  
apparel, how skilful and neate he is aboute his horse, his  
hawkes, and his houndes: his exercise also that hee vseth  
is gentlemanlike, abrode he vseth his bowe, within dozes  
he can singe & play on the Lute, & as for learning, though  
peraduenture he hath little or none at al, yet will they say  
he hath inough for a gentleman: and here peraduenture y  
wile saying of Salomon, shalbe scarce wisely alleadged in  
the seventh chapter of Ecclesiasticus. Be not too wise. If  
he haue a good wit indeede, then shall there be great com-  
passes of comparisons set: if he be but meane in that re-  
specte, then will they say, hee is no sole, no naturall: If  
he bee peraduenture somewhat stayned in Fame, you  
shall haue that issue straite stopped with some playster  
of excuse: if it be not manifest, then will they saye it is  
false and forged, no man is hable to charge him so, the  
best are mosse subiect to corruption, the finest clothe may  
bee soonest stayned, the honestest man may be soonest  
flaundred: and if it bee not denied, yet it shalbe excused,  
as the toyes and pranckes that run in common course a-  
monge yonge men: then will it bee sayde that a man is  
not to be rejected, but to be borne withall in sutch cases:

and

## A pithie discourse,

and so, if there appere any good gift, it shalbe set out as it were a sonnyng to beholde : But if there bee any suspition of vice, or otherwise any wante or defecte, that shall eyther be let slippe with silence, or elz the broken peeces shalbe glewed together in some kinde of sorte, that which is vnseemely or vnsightly, shall haue a better colour set on it with some glosinge tale : the wante of witte shalbe supplied with abundance of wealth : euell manners with mutche money. If his life bee suspected, you muste looke in his face, for with some women, the pleasing personage satisfieth for it selfe, and also for vertue : And god qualities for learnyng in a Gentleman. If the quauer bee well furnished, if it be well in the Stable, the Mewes and the Benell, it dothe not mutche force what is in the House, the Chambre, and the Studie. Sutch verely is the Table talke now adayes amonge Gentlemen. Sutche voltes shoothes suiters, and suiters frendes, and with sutche traynes some women are entrapped, with sutche winlesses are some driven into the nette of mishap : But I trust your eye sight serueth you better, then to be dimmed with sutch misles, or dazled with sutch shorte sonneshinynges.

Now in the degréé of my suiters, the third remaineth, whom if you only iudge by the eye, that discerneth no farther then the face : or if you waye the worthe of your mariage with weightes of siluer, this man perchaunce shall soone be put out of countenance & hope, he shal soone be counteruailed and wayed downe to the grounde, for he may singe saynt Peters songe, Siluer and golde haue I little or none : Hee cannot number his Landes, his Leases, his Farmes, nor his Tenements : He hath a competente liuynge, but not aboundinge, or flowyng with ful streame : He is no Knight, nor Alderman, but a playne Gentleman: not highly borne, but verie well brought vp : not so worshipfull, as worship worthie : not of greate estimacion, but of singuler honestie: not so longe trayned in þ courte, as conuersant in the schole: his Landes are not so great, as his

as his learning: his chest is not so stored with money, as his head and minde possessed & furnished with the trustie treasure of trueth, and the inestimable wealth of wisdom: his demaynes with others are not comparable, but his demeanour aboue others commendable: his countenaunce is not wanton or alluringe, but yet bee hath a manly visage, a face in which appeareth more grace then fauour: more grauitie then beauty: his tongue spedinge wordes no faster then they may seeme well bestowed, having his mouth in his hart, & not his hart in his mouth: hee is not so wel freended of men, as fauoured of G D D: his bodye is not so handsome of makinge, as his soule is well fashioned and framed to Godward: his legge not so cleane, as his life without spot: his hand not so white to see, as his hart sure to trust: not highe of stature, yet his wit not shor: his body not so straight, as his conscience upright: not so braue in his apparrell, as graue in his behauour: not curious and neate, but honest and cleanly: not so well faced, as wel lyued: I meane, not so well attyzed in the outwarde man, as cloathed in the inwarde man.

These are mee thinkes the degresses of men to bee considered in our purpose, for I can recken no other markes wherunto women directe their eyes and thoughtes. But there are some to bee found, I thinke, if wee seeke far, in whom Vertue, Fortune, and fauour haue made a Mariage: and such a one, if my prayer might bee heard, you should soone attayne: But such Starres shote not often, such Wydes flie seldom abroad: yet if there happen any such wherupon your consideratiou shall stande, my counsell is, that you follow the example of the Pbisition, who to know the whole estate of a man, openeth and cutteth him vp, and divideth him into partes, and thereby groweth into a greater knowledge: so I wishe you to make an Anatomie of him that you haue in hande, make no confusio[n] of wealth, witte, body, soule, life, and liting, for so you may soone deceane your selfe. In one man

## A pithie discourse,

therfore, you may consider thre things, as I sayd before: the inwarde minde, the outwarde person, and the state wherein hee standeth, of thinges appertaininge to the wold: of the which thre, you ought to chuse but one, least perhappes you mistake your right marke, and lase your game: least in stede of a man, you finde but the shadow of a man. Refer your selfe to the patterne of those persons, which I haue rudely described vnto you: compare vnto them, and those betwixt themselues. Wherfore to enter the comparison, if you aske my iudgemente: the Poets so lay the foundation of a farther inuention, fained there were thre Goddesses in contention for their beautie, who did most excell: Juno who had the disposition of honour and dignitie: Pallas at whose pleasure were all the guistes of wisedome: and Venus the Lady of Loue. To ende this strife, it pleased Jupiter and other Goddes, to refer the iudgemente hercōf to one Paris a Shepherde, conninge to him a golden Apple, with this inscription or Sentence engraued: Let it bee given to the fayrest. The foresayde Goddesses presented themselues before this their appoynted Judge, and offered every one their reward, to haue sentence on their side: Juno would make him the highest: Pallas the wisest: and Venus a husband of the fayrest. Venus here preuayled, she was pronounced the fairest. Paris had his reward, that was the beautiful Helena, who (they say) was the cause of the destruction of the Troians. Now if your Marriage stode vpon the guiste and deliuery of an Apple, I trust you would not play Paris part, that Venus should vanquish you. Wherfore, my counsel is, that rather you incline to Pallas for some reward of wit, then eyther to Juno for her honour, or Venus for pleasure. And besides these, there is one that by right hath greater interest in the Apple, then any of the other, although shee striue not so much for the matter, I meane the Lady Virtue. Wherfore, if she come in place, withhold not your hand from her for feare of the other, if shes offer not her selfe at the first, yet be not rash.

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or hastie, but call vnto God that hee may sende her vnto you, and hee no doubt, as his eares are alwayes open vnto the prayers of the faithfull, shall bring her euен home to you : and he, I thinke, is soz your purpose: to her (as you ought) deliuer vp your Apple, if you intend to giue it to the fairest, to the best, and to the most worthy. Wherfore consider well my last purtrayed person, standinge in the place of my thirde suiter, of whom although I haue not set so faire a colour, yet if he were to be sold, I would holde as dearest: who though hee bee not formed of the fynest fashion, yet is hee made of the fynest mettall: whom peraduenture Juno may iest at, Venus haue little to vaunt of, and Plutus whom they call the God of ritches passeth not on: yet if Vertue may preuayle with you, as I hope it shall, you shalbe his, and Vertue shalbe yours, yea, Pallas also pleadeth on his parte. Wherfore I counsell you, as you wold give the Apple vnto Vertue, so giue your wedding Ringe to be wome of the vertuous. For if it be so, as the Philosopher truely disputeth, that frendship cannot consist but betwixt the good: how slender a Marriage will that bee, where Vertue knitteth not the knot: Where honesty is not called to counsell: and godlynesse is not bid to the Bypdalls: The Sonne of Sirache sayth in the sixteenth Chapter: That man is blessed that hath a vertuous Wife, for the number of his yeares shalbe double. I doubt not but you are so vertuously disposed, that you intend to make a happy Husbande: see then that hee doe as much for you, as you for him: wheras you shall make him happy, forsooth that haue for want of vertue, turne not the course of your estate: but wheras you shall double his daies, take haede y haue cut net of yours by the middle. You haue I am sure some good flowers growinge, take haede they be not ouergrown and choked, with the euill weedes that haue shall bring into your ground. You are (I doubt not) disposed to godlynesse, match not with the contrary disposition: soz then shall you bee as the yoake of Dren that draweth diverse wayes. Vice & Vertue were

## A pithie discourse,

neuer yet frendes, it caused hatred in Bretheren, as in Cayne and Abel, I saw and Iacob: How can the Lambe and the Wolfe agree togeather: no more can the vngodly with the righteous: hee that toucheth Pitch, shalbe defiled therewith. Thinke not then that the vertuous and the vicious may make a good Marryage. Can you set fier and water togeather, but that they shall stir and striue for the mastery, eache to consume the other? Stande therfore, make no haste, for feare of the worst: It is better to loke long, then to leape lightly: rake vp the ashes throughly, and turne them to and fro, that you be sure there remain no sparke of burning vice, or at the least leane as little as you may, and swiue as cleane as you can. And marke well, I wish, what condition S. Paule setteth, when he giueth you your lycence to marry, in the seventh Chapter to the Corinthians. The Wife (sayth hee) is bound by the Law as long as her Husband lyueth, but if her Husband bee dead, shew is at liberty to marry in the Lorde. Wey well this restraint of your liberty, or rather I may saye the sure stay of your libertie, least by abuse, you turne this libertie into a bondage. For unlesse you haue God before your eyes, you shall chaunge your libertie into straunge bondage: wheras you soke comfort, you shal finde a curse: wheras you hope for ease and rest, you shall enter into disease and trouble: aboue all therfore, haue a special and a stedfast eye vpon this rule, that you marry in the Lord. God did make the first Mariage that euer was made, and I doubt not but hee made the first that you made: and if hee make the second also, then shall you be sure neuer to repent you of your bargaine. Hee did institute Mariage as a thinge most holy, to his glory, and to the comforde of man: Hee therefore that you in this case bee voyde of all fleshly affection as neare as you may, that you prophane not that which is holy, to your owne discomforde, and the dishonour of God. Christ our Sauour was presente at a Mariage in Cana, where besides his presence, he honored it with his first miracle; hee turned Water into Wylne.

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I pray you make your wedding place as like Cana as you can, let Christe bee present with you : I meane, to guide your spirit with his holy spirite : turne not his miracle, make not, I meane, Water of Wylne, but let that which God hath instituted to your comfort, bee godly handled of you to his glory . Wheras Matrimony is honourable amongst all men , prouide that it turne not to your shame and confusion, as you see in some. I neede not here (as it were to long) particularly to giue you preceptes, to rehearse the vertues to be embraced, and the vices to be detested in men . But shortly as our Saviour Christe answered, thou knowest the comauementes, do this and thou shalt liue : So I, you know the commaundements, mette the length of their stee, by that measure shall you well perceave, whether his shoo will serue your foote. And one thing more in this behalf I must ad, not of mistrust, but to make a double knot of a single, or a treble of a double : for the surer, the better: the warier, the wiser. Be wise then and beware , that you put not your heade vnder the gyrdle of the vngodly, neither so burthen your selfe, as to beare the yoake with an Infidell . For then it may seeme that you kept not S. Pawles Rule, as to marry in the Lorde, for that is his counsell. And what Marriage may righteousnes make w vnrighteousnesse : light with darkenesse ? Christ with Belyall ? the unfained Children with the faithlesse Infidell ? For here besides the danger of discorde, and bodily trouble therof insuing, there is also apparant perrill that may pearce the soule. For so sayth the Lorde to his People Israell , concerninge their foyning with strange Nations of foraine fayth and religion in the seventh of Deuteronomy . Thou shalt make no couenant with them (saith he) neither shalt thou make Mariages with them , neither giue thy Daughter vnto his Sonne, nor take his Daughter vnto thy Sonne, for they will cause thy sonne to turne away from mee , and to serue other Gods : then will the wrath of the Lorde waxe hotte against thee, and destroy thee sodainly . You are no Isralite, here

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might

## A pithie discourse,

might be sayd: how then? yet a Christian I frow, and by faith, the Daughter of Abraham: then this must you recken to bee written for your learninge. There are no Hethites, no Amorites, no Cananites to be feared: yet are there many in our daies both faithlesse & godlesse, as the obstinate aduersary of the Gospell of God, and the double dealing, false dissembling Gospeller, in whom there is no lesse daunger of deceit, then is in the heathnish Hethites, and curish Cananites: and although the persons be not one, yet there seemeth to bee little difference in the cause: so first marke the reason, and then apply it.

The Mariage of a Cananite was forbidden the Isralite for feare least hee should bee withdrawn from the true worship of the true God of Israell. And do wee not see in experiance, that the wicked wife, corrupteth such men as wee iudge sometime most upright in life and stedfast in possession of the truthe? and how much more daunger is there leasse the vnbeleeuinge and wicked man, after the god nature of the honest woman, into his owne peruerse nature, seeing that to him she is subiect, as the body to the head? you must of necessitie bee one in fleshe with him whom you shall choose: Foresee therfore by wisedome, that his religyon bee christian and godly with yours: see that you change not your manners with your name, but choose you such a Make, as seareth God, imbraceteth and loueth his holy word, and setteth his whole delight in his Lawes and testimonies. Presume not of your selfe herein: you are not wiser then Solomon, yet as it appeareth in the nynth Chapter of the first Booke of Kinges: His wisedome was so bewitched by the meanes of those forraine women with whom hee matched in Mariage, that hee became a fond Idolater, and so fell into the handes of God. Of this example, I trust you will take sufficient warning, so that herein I neede not to make many wordes: unlesse you obiect vnto me, or some other vnto you, the place of Sanct Pawle in the seauenth Chapter to the Corinthians, where hee sayth: The vnbeleeuing Husband is sanctified by the wife,

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wife, and the vnbeleeuing wife, is sanctified by the Husband. If wee marke the purpose of Sainct Pawle, the answere shall not be hard: the Verse nexte afore, doth containe his purpose, which is, that the beleeuinge Woman already marryed to the vnbeleeuinge man, should not vse the infidelity of her Husbande, as an occasion to departe from him, the wordes are these.

The Woman which hath an Husbande that beleeueth not, if hee bee content to dwell with her, let her not forsake him: and then bee ioyned the former sentence, as a reason to confirme this other sentence, so that that place serveth to this end & purpose, that if you and your husbande were first both of you vnbeleeuers, afterward it pleased God to call you to the knowledge of his truth, your Husband continuing in his infidelitie, or if now being gounded, you shold aduenture to marry with an vngodly person, you ought not being married together, to seke a separation, because there is hope of sanctification. For as you shold do yl to yoake your selfe with an vngodly person, so shold you do worse to shake him off, being ioyned unto you by Mariage, without some iuster cause, because there is hope of sanctification. And although it bee not a sufficiente cause to breake the knot, that by Mariage is knit, yet it is a iust and necessary cause, wherfore to refrayne Mariage. For the Mariage of an vngodly person I graunt is a mariage, and not lightly to be dissolved: but yet an vngodly Mariage, and that which lacketh sanctification, as may easely be gathered of the wordes of Sainct Pawle, before alleadged. Wherfore as I would consyse you to continue, for the hope of sanctification, if your head were fast in the yoake, that you might winne your husband: so now standing free, tempt not God I say, presume not, matche not with any that you know to bee out of the household of fayth, for feare of corruption, least you leese your selfe, before you win an other.

Thus haue I spoken hytherto for my thrid wmer, who pleadeth honestie, vertue, and godlynesse, who I doubt

not

## A pithie discourse,

not shall spedde, because that God is on his side. And hee  
if you demaund of me, whether I would haue you so pre-  
cise, as only to regarde the honestie and vertue, without  
any further respect. Truely, although (peraduenture)  
I shall seeme to spiritual in this point, yet if you had your  
eyes fully fixed vpon that marke, without wanering other  
wayes, no doubt but God would prosper you the better,  
inasmuch as hee shall therby haue tryal, that you depend  
wholly vpon him and his prouidence, and then shal you be  
left in danger of snares. And of this, that it ought to be  
so, we may take an example and warning of the manner  
that God vsed in the first mariage making, in the second  
Chapter of Genesis: For while he was prouiding for Adam, the  
Woman that should be his wyfe and his comfort, he caused  
an heauy sleepe to fall vpon the Man, and while hee was a  
sleepe, he tooke out that Ryb wherof he framed the Woman.  
So verely I would thinke that God did most worke with  
you, if you laide Adam a sleepe, I meane, if you remoued  
all carnal affections, and worldly respects which proceed  
as earthly from Adam, while that this bargaine were a  
dryuing. This I know is far wide from worldly wise-  
dome, but this way you shall goe nearest, to make a Ma-  
riage of Paradise, and so shal you seeme most to marry in  
the Lord. And if you may not abide so straight binding,  
yet swarue as little as you may: If this be not your whole  
building, yet at the least, let it be your chafe foundation: if  
this be your ground, haue no doubt but there wil grow  
and follow other good flowers sufficiently. So then I  
thinke you shall geather a god somme, if you caste your  
accountes in this wise: If Vertue come alone, she is not  
to be refused: if shee come with the company of such as  
the world esteemeth, not as a Seruant, but as a Mistresse,  
which is hard and seldome, she is also to be imbraced. But  
if you stand on this point, you are in great daunger to slide:  
for Vertue clothed, is not so sure to trust, as if it be naked  
and bare. Then a little vertue exceeding in one, may not  
be supplied with great stoe of goods, and haboundance of  
riches

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richtes in another: for we must in our dwings first seeke the kingdome of Heauen, as for other things, after them seeke the Gentiles : If they bee sought with care, euen when we thinke vs nearest, we are oftentimes farthest off, and shote to shott: If we attaine the thing desired, yet we lacke the fruition, as when we wanted the thing: If wee enjoy it, yet the space is shorte: but if they come as vnbidden guestes, then are they most welcome: yea if we seeke thē not, the promise is, they shalbe cast vnto vs: and if they be cast, then come they in their kinde. Now then to speake somewhat of other respects severally, you may remember, the suiter whom I comended vnto you, I did so qualifie, that as I would not haue him godlesse, so I wish him not to be witlesse, for that I recken a most honest respecte, so that you discerne the true wisedome from the false, so that the simplicitie of the Dōue, do not ioyne with the wilnes of the Serpent: neither shal this hinder my honest and godly Wōer in his suit, but rather further him. For as fooles are fortunate, so the vertuous commonly haue lesse want of wisedome: the feare of the Lorde is wisedome. Christ is the wisedome of God the Father: therfore if you make account of true wisedome, in this behalfe you shalbe best sped in the true godly chrisitian. I neede not make comparison betwene the godly and the wise, so that you vse your wisedome, to iudge and discerne aright of wisedome, for the right wisedome, the godly righteous hath obtained. Only if the comparissons stand betwixte the wise, and the wealthy or hansom, let Salomon bee your Counsailour therin, who sayth in the eygth Chapter of his Proverbes. VVisedome is better then precious Stones, and all pleasures are not to be compared vnto her: and in the sixteenth Chapter. It is much better to get wisedome then Golde, and to get vnderstandinge, is more to be desired then Siluer. And in y seauenth Chapter of Ecclesiasticus he saith: The excellency of the knowledge of wisedome, giueth life to the possessors thereof.

Now if the righteous and the ritch stand in comparison,

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## A pithie discourse,

yet I trust my poore spirited suiter shall not be ouf faced, you sitting as Judge, & such I trust shalbe your sentence, as was the wise Themistocles answere: For when it was demaunded of him , whether a man should bestowe his Daughter vpon a god poore man, or vpon a ritch man not so honest : his answere was , I had rather like the man that lacketh money, then money that wanteth a man. So little thought he that ritches and substance did make a matter of Mariage, that it seemed to him, she did not marry for any regard of the man, that had such respect of ritches : and that shæ that married not an honest man , did scarse marrie a man . Some in deede haue their fancy so led , as though money made men : but let this bee your Poesie rather when you make your Mariage : Manners makes Men . Consider the saying of the Prophet Dauid in the .xxxviij. Psalm. A smal thing that the iust man hath is better thē great ritches of the vngodly wicked & mighty. I wish you wealth & ritches, for I know they are the god giftes of God: but I feare least Vterfue wilbe overwhelmed, where such floods breake out . Hee that wil tarry for the company of a ritch man to goe to Heauen, it will perhaps be long ere hee come there, for his way is as straight as the eie of a Needell, and hee himselfe as huge as a Camell. Salomon in the twentie & twentie one Chapters of Ecclesiasticus, maketh a maruell of the ritch upright man. Therfore I wishe you, haue not this minde with you, as to seeke a ritche Mariage , for then you misse of the right marke of Mariage ordained for your comfort, there lyeth not the way leading to rest and quietnesse. For they that wilbe ritch, fal into snares and temptations, & into many foolish & noysome lustes, which drowne men in perdition and destruction . Use oftentimes rather to repeate this sentence with your self: The desire of money, is the roote of all euill. Take heede that that roote ouergrow not other good flowers : but harken to the sentence þ our Sauiour pronounceth , in the sixt Chapter of Sainct Lukes Gospel. VVoe bee ynto you that are ritche , for you haue receaued your

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your consolation. These are the boundes that S. Pawle appointeth vs: If we haue (saith he) foode and rayment, let vs therwith be content. And truely herein consisteth not true Ritches, to possesse this earthly treasure, the meat of Mothes, and the bayte of Theues. But such as my commended suiter posselleth, if you may be partaker thereof, then may you say; my lot is fallen to me on a faire ground, and that you haue got a goodly possession. Godlinesse (saith the Apostle) is great gaine, if a man be content with that he hath: euен that is it which my suiter bringeth, godlines with contentacion. Wherefore then should you desire the mariage of the ritch? you see it bringeth no rest: you see godlines is the true Ritches: and God of his goodness hauing already blessed you with sufficient store & greate habouundance, I doubt not but you haue so good a minde with you, that you are rather vertuously desirous, wisely to imploy and bestow your goods and Ritches, then grædily couetous, to hoard them vp, and laye heape vpon heape, with an insatiable desire to increase them. Do you seke to establish to you and yours an inheritance: harken then what the Prophet Dauid saith in the .xxxviij. Psalme. The euill dooers (saith he) shalbe cut off, but they that wait vpon the Lord, they shall inherit the Lande. Againe: The meeke men (saith he) shall inherite and possesse the earth. And againe: The Lord knoweth the dayes of vpright men, and their inheritance shalbe perpetuall. Do you seke a continuance and perpetuitie in things? S. Iames sayth: Like as when the Sunne ryseth with heate, the Grasse withereth, his flower falleth away, and the beauty of the fashion of it perisheth, euен so shall the ritche man fade away in all his wayes: but the iuste they flourish like the Palme tree, they are like the Bay tree, euен greene and fresh like themselues: the roote of the righteous shall not be moued. Do you desire to haue such a heade as may best defende you from iniuries and oppressions? who is of more might then the righteous & godly? Dauid sayth in the .xxxiij. Psalme. The Angell of the Lorde pitcheth his Tente round about

I.ii,

them

## A pithie discourse,

them that feare him, and deliuere them in all their necessities. And againe: The cares of the Lord are open vnto their prayers, and hee will heare their cry; yea, hee keepeth their bones that none of them be broken, he numbreth the haire of their heades that none of them be lost. Doo you feare perrill or penury? of the godly righteous thus saith Dauid in the xxxvi. Psalme. They shall be confounded in the perillous tyme, and in the dayes of famine they shal haue ynough. You will peraduenture say, for my selfe I can holde mee well ynough contente, but my Childrens case moueth mee.

Harken then what Dauid speaketh of his experiance in the xxxvi. Psalme. I haue been younge (saith he) and am now old; yet saw I never the righteous forsaken, nor his seede begginge their bread. Doubtlesse God shall prouide for you and yours sufficiently and haboundantly, if you cast away all such worldly respectes, and much more then otherwise. Now I thinke these shall suffice to vnderset and staye you vp that you fall not on this side.

The nexte care concerneth my fourth Huyter, that hee take you not with the bayt of beauty, wherby many wise Women and Men haue bin deceaued, and with a shorte pleasure haue purchased long and desperate repentance.

This caused Salomon to commit folly, as appeareth in the seconde Chapter of the first Booke of Kinges. This cooled the mighty Sampsons courage, as is manifested by the sixteenth Chapter of the Booke of Judges. Did not the beauty of Bethsaba so rauishe the eyes of holy Dauid, that he committed with her most habominable Adultery, and made himselfe gyttie of bloodshed? so it is written in the second Chapter of the second Booke of Samuell. Hee saw a Woman washinge her selfe, and the Woman was very beautifull to looke vpon. &c. You might abuse these examples to folly, as to saye: These men were notable, for strenght, for wisedome, for godlinesse: maruell not then (might you say) though I be overcome in that case. Not so good Cosin, but this consider in these examples, that is such

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such of so excellent graces, haue been led away with these traynes : you haue hereby a faire warninge, to beware, and to be very circumspete, in so subtil a pointe, and so daungerous a case : if you giue place to such fancies that they ouercome reason, you may soone slip into those inconueniences that you see in the examples of others, you may pluck the house on your owne head, as Sampson did. As you choose your marke, so goeth your game : as you make your foudacion, so will your buildinge bee : if the one be stedfast, the other will not lightly shake: but if the one be not surely grounded, a little blast marreth mutch worke. Surely the hanosome person of man is not of long continuallitie : besides that it is subiecte to corruption by innunterable meanes. Wherfore, if your Marriage hang upon that knot, a little force will breake it, a little labour will undo it, and of it selfe it wil decay and weare away. If this fancie bee the leader of your loue, you follow a blinde guide, you may soone slide, and wander out of the right waye. Many an unsauery wade, beareth a faire blossome : and so vnder a faire face, their lyeth hidden many a foule fault, and with a sound looke, oftentimes is couered the hollow harte, full of all hatred, whereof you may reade a louely example of Absolon, in the fourteenth Chapter of the seconde Booke of Samuell. I haue read an History of one Paulus Emilius a Noble man of Rome, matched with a wife called Papiria, both for byrth and beauty (to judge) worthy such a Husbande : howbeit hee divorced her, and when her frendes intreated for her, demanding of him what shold be the cause that moued him so to doo, for they saw none, seeinge that shee was so beholde, mannerly and modest, faire and fruitfull. Then hee for ans were, thrusteth out his foote, and saith: behold, see my shooe, is it not faire? is it not new? yet none of you wotteth where it doth wringe mee. Welike there was some secret fault in that Woman not to bee borne with, which was so lothsome unto the Husband, as her beautie could be pleasant. Bee aduised therfore, least you finde

2ij.

that.

## A pithie discourse,

that your haudsome husband haue that , which this man found in his faire Wife. If you will not that your shooinge you, measure him before you buy, and iudge not of him by the colour:but measure him rather within the Without, least you wring for it afterwarde . The goodly personage without wisedome and vertue, what is it better then a paynted man ? Plato the wise Philosopher, thus sayd to Alcibiades : Hee that at any time hath loued Alcibiades body, hath not loued Alcibiades himselfe : but he that loueth thee, loueth thy minde and soule. And the wise Tully sayth : Man is as his minde is, and not that forme and figure which may be pointed at with the finger . For man consisteth of two partes : the one is the minde endued with reason, and beareth the Image of God : the other is the body, which wee haue common with brute Beastes . Dauid compareth that man that lacketh understandinge, vnto Horse and Mule : and me thinkes, I may wel compare such lusty lads, whose commendacion is only in their personage, and lacketh learninge wit and honesty , vnto Platoes man, as Diogenes scoffingly termed . For when that Plato in his Schoole had defined a man in this wise, to be a lyuing and two footed creature, made upright and without any feathers : Diogenes thinkinge that hee had not well defined or expressed the nature of man , because hee suppressed that which was most proper to man, and did concerne the minde and guist of reason : hee plucked a Capon bare of all his feathers, and turned him into the Schoole, saying : beholde Platoes man.

Thus is a man if you consider not his minde, a foole: What is he but an unfeathered fowle. A man without manners , what is hee better then a Capon without feathers : wherfore if you meeke any sutch in your dishes, esteeme him as you list, I haue tolde you the price. Trust not to soone those faire faces , which come like Capons vpon Hoppes and Huger . That braue apparrell, what is it else but Peacockes feathers ? The good complexion, the strenght of the body, the white hande, the cleane leg, what

## of honorable wedlocke.

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What are they all, but fadinge flatteringe flowers? what but baytes to deceaue the foolish fishe? All these doo serue but to please the eye, & to satisfie the fancy of the flesh. Consider that which is witten in the sixte Chapter of Genesis. The Sonnes of God saw the Daughters of men that they were fayre, and they toke them Wiues of all that they lyked. Therfore the Lord sayd: my spirit shall not alwaies striue with man. &c. Beholde that fleshly fancy euен of Mariage it selfe, because therby they abused and polluted the holy ordenaunce of God, is expressed there, as one of the causes, that prouoked God, so to powre out the rayne of his wrath, and to destroy all fleshe from the face of the earth. Wherefore in this point I ende with the exhortation of Sainct Iohn, in the seconde Chapter of his first Epistle. Loue not the worlde, neither the things that are in the world: if any man loue the world, the loue of the Father is not in him: for al that is in the world, as the lust of the flesh, the lust of the eyes, and the prude of life, is not of the Father, but is of the world: and the world passeth away, and the lust thereof: but hee that fulfilleth the will of God, abideth for euer. By these you may consider the true and sure way you haue to walke: you haue the by wayes y may cause you to wander, in some part stopped vp: you may see, if it please you, the good, and the bad, although set forth but in a rude glasse. Singe not now Medeas songe, who sayd: I see and allow the better, bue yet I follow the worse. Giue not Venus your Apple, but giue the vertuous your wedinge Ringe. And then see how you haue headed your Arrow: see the blessed state you stande in: hee is yours, for better, for worser, for ritcher, for poozer, in sickenesse & in health: hee shalbe to you an Husbande, to your Chil- dren a Father, to your freendes a fauourer, to your enemis a terror: hee shall willingly beare parte of all your blowes and burdens: hee shall double your prosperitie: hee shal mourne whē you weepe: hee shal laugh when you are glad: his loue is sure sealed, euен ioyned by God him selfe. Hee is not like the ritche, of whom the Sonne of

Sirach

## A pithie discourse,

Sirache sayth in the thirtenth Chapter. If thou bee for his profit, hee vseth thee, but if thou haue nothing, hee forsaketh thee. Hee is not like the light longer of Beauty, of whom the wise Plato saith: Hee that loueth thee for thy fauour, when that decayeth hee will giue thee ouer. But hee shall bee one with you both body and soule, hee shal walke forth with you all your Pilgrimage here on earth, & shall leade you the way to eternall rest.) Hee shal bee blessed in all his affaires, for so saith Dauid in the hundred & fourteenth Psalme: Blessed is the man that feareth the Lord, and delighteth in his commaundementes, the generation of him shalbe blessed, ritches and treasures shalbe in his house, and his righteousnesse shal indure. And in the hundred & twentie eyght Psalme hee sayth: Blessed is the man that feareth the Lord, and walketh in his wayes: when hee eateth the laboures of his handes hee shalbe blessed, and it shalbe wel with him: his wife shalbe as the flourishinge Vyne on the sides of his house: euyn your Husbandes wife shal bee such a one, if your Husbande bee such a one: This Dauid promiseth, and in the spirit of God prophesieth, and confirmeth it againe, saying: Lo, surely thus shal the man be blessed that walketh in the wayes of the Lord, and thus shall the woman bee blessed that marryeth the man that feareth the Lorde. You wil say, peraduenture, I would thinke my selfe well bestowed vpon such a man: but the crafte is in the catching, the doubt is in the obtaynings. But goe you forwarde in your race of Vertue, and then you shall not goe far before you mæte with a moete matche. It is an olde sayinge: The like loueth the like. The Sonne of Sirache sayth in the thirtenth Chapter. All flesh wil resort to their like, and euery man wil kepe company with such as hee is himselfe. A vertuous woman (saith hee in the sixteenth Chapter) is a good portion, and a gyfte to be giuen to some iuste ioseph, or some true Tobyas. You know that every good gifte cometh from God, as the Father and first founder therof: and surely in this case God appeareth more euident to strike the stroke, & to worke

# of the duties in Maryage.

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as it were immediatly within , with his owne hande :  
So sayth Salomon in the nynetenth Chapter of his Proverbes : House and ritches are the inheritance of the Fathers, but a prudent Wife is the speciall guise of the Lorde. Wherefore, although there bee good tokenes and markes wherby to make your choice, as by the fruite to iudge the Tre : for so saith the Booke of Ecclesiasticus in the .xxvij. Chapter : The worde declareth the harte , the talke is the tryall of men : Yet because these are rather probable conjectures, then sure demonstracions, for fame oftentimes lyeth : therefore when you haue caste the whole and the somme , yet God is all in all this matter , and the onely maker of good Mariages . Be free then from worldly businesse, be cleare from carnall affections, cast your hope upon God, depend vpon his prouidence, commit the matter wholly to his handes, resorte and flye to him with oft and earnest prayer : for that when all other wayes bee tried, is the plainest to seeke, the surest to trust, and the readiest to finde , for such as seeke good Wives, and good Husbandes. You haue a good example in the .xliij. Chapter of Genesis, how Abraham proceeded in the Marriage of his Sonne Isaac : You haue there the praier that the seruant of Abraham made, to whom the charge therof was committed, how he entringe his iourney desired God to prosper him , and to shew mercy vnto his Maister Abraham, and that God according to his faithfull prayer, gaue him a token , wherby he chose the vertuous Virgin Rebecca. For her Parentes, when they perceaved that God wrought with man , could not deny their good will vnto Isaac, but answered: This thing is proceeded of the Lorde, we cannot therefore say vnto thee eyther euill or good. You haue also there the exercise of Isaac, how he was occupied in the meane time , while Rebecca was taken out of his Ryb : he wente out to praye in the fælde towardes the euening, and Rebecca first found him so occupied . This is all (my good Cosin) that I haue now to be sayd. Giue your selfe ouer wholly vnto God to bee your guide . Let

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your

# A godly Glasse,

your eyes be so earnestly bente vpon him , as they were  
wont to be vpon your Mistresse, whom you haue hereto-  
fore serued : Then shall God no doubt giue you as a pos-  
tion to the righteous, hee shall so ioyne you, that man may  
not seperate you : Christ shal bee present with you, as at  
the Mariage of Cana : hee shall conduct you with his holy  
spirit : hee shall turne your Water into Wine : hee shall  
make the sower sweete , and prosper all your affaires .  
In the meane time , while God worketh , bee not you  
ydele , but practise your selfe in Isaackes exercise, and God  
shall sende you an Husbande of his kinde, euen a faithfull  
Sonne of Abraham , a chosen Childe of God . Yea , God  
shal sende his Aungell to lead that man unto your house,  
euen as hee brought Tobyas unto Sara, at the house of her  
Father Raguell. And as my poore prayer may helpe, I  
will become your faythfull Drator , I will beseeke the  
Lord God to guide you with his holy spirite , to prouide  
you an Husband for your comfort, and to graunt you long  
to liue and loue togeather , to your desired hartes ease,  
and unspeakable quiet. And so I leau to trouble you,  
and betake you to God, who I am sure will never forget  
you , if you repose your whole confidence in him.

Yours to commaund during lyfe, I. R.

*This faythfull pledge of true intente,  
With trustie harte is truely mente.*

**FINIS.**

# THE GLASSE

of godly Loue.

Wherin all maried couples  
may learne their duties , each toward o-  
thers, according to the holy Scriptures :

Verye necessary for all maryed  
men and women , that feare the Lorde,  
**& loue his lawes , to haue it in their**  
Bedchambers , daily to looke in : whereby  
they may know, and do their duties each vnto  
others , and leade a godly, quiet , and  
louing life togeathers, to the glory of  
God , and the good example of their  
Christian Bretheren.

**James. 1.** See that ye be not only hearers of the  
worde , but also doers , least that therby yee  
deceave your selues.

**Colossians. 3.** Aboue all thinges put on Loue,  
which is the band of perfection.



## To all Christian men and wo- men that are maryed.



*Orasmuch, as the Danel is most*  
 ready to make strife where there ought to  
 bee most loue : and hath with heddy wil-  
 fulnesse, concupiscence, and ignorance, so  
 blinded the hartes of those which liue vnder the yoke  
 of Matrimony ( that as I may iudge by their fruites )  
 there be very few that leade their lyues therein, accor-  
 ding to the lawcs of Christe . Therfore (my deare &  
 welbeloued Christians , which professe the Gospell )  
 to the intent that you should liue therin, according to  
 your profession and knowledge : I haue here breefely  
 and plainly set forth what it is , and how you ought  
 to leade your lyues therin , accordinge to the Rules of  
 the holy Scriptures , so that your pure and godly lyfe  
 may bee a good example, and also make such ashamed  
 as would sclauder the holy Gospell , and professours  
 of the same: yea, and that their wonted worde (which  
 is, marke these new men by their lyuinge) may sound  
 to Gods glory, to the honour of his most holy worde,  
 and praise of al them in Christ , which do professe the  
 same. Farewell in the Lorde.

# What Wedlocke is.

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**O**u shall first vnderstande, that Wedlocke is an hie and blessed order ordained of God in Paradise, which hath euer bin had in great hono; and reuerence, wher-  
n, one man and one woman are coupled and knit togea-  
ther in one fleshe and body, in the feare and loue of God,  
by the fre, louing, hartie, and god consent of them both,  
to the intente that they two may dwel togeather, as one  
flesh and bodye, of one will and minde, in all godlynesse,  
most louingly to helpe and comfort one another, to bring  
forth childzen, and to instruct them in the lawes of God.  
Also to auoyde Fornication and all uncleanenesse, and so  
in all honesty, vertue, and godlynesse, to spend their lynes  
in the equall partakinge of all such thinges as God shall  
send them, with thankes gyuinge.

And because that the wife is in subiection to her Hus-  
band, I will begin with her, & shortly declare what dutie  
and obedience shē oweþ unto him, by the commaunde-  
mentes of the Scriptures.

**Ephe. 5. The duetie of the Wife, to her Husband.**

**S**aynt Pawle sayth: Yee Wiues, submit your selues to  
your owne Husbandes, as to the Lorde: for the Husband  
is the Wiues head, as Christ is the head of the Congregatiō:  
Therfore as the Congregation is in subiection vnto Christe,  
likewise let Wiues be in subiection to their Husbandes in al  
thinges. So that the wife must bee obedient vnto her  
husband, as vnto Ch̄ist himselfe, whereout it foloweth,  
that the saide obedientie extendeth not vnto any wicked-  
nesse, or euill, but vnto that which is good, honest, and  
cumly. In asmuch as God delighteth onely in goodness,  
& forbiddeth the euill euery where: it foloweth also, that  
the disobedience that a wife sheweth to her Husband, dis-  
pleaseþ God no leſſe, then when he is disobeyed himself.  
For the wife ought to obey her husband in all pointes, as

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## A godly Glasse,

the Congregation to Christe, which loueth Christ onely; and above all thinges, shée is glad and willinge to suffer for Christes sake, shē doth all for the loue of him, Christe only is her comfort, ioy, and all togeathers, vpon Christe is her thought daye and night, shē longeth onely after Christ, for Christes sake (if it may serue to his glory) shē is hartely well contented to die, yee shē giueth ouer her selfe wholly thereto, for Christes loue, knowing assuredly that her soute, her honour, body, lyfe, and all that she hath is Christes owne. Thus also must every honest Wife submit her self, to please her Husband with all her power, and give her selfe freely, and willingly, to loue him and obey him, and never to forsake him till the houre of death.

And farther (sayth S. Peter:) Let the Wiues be in subiection to their Husbandes, that euen they which beleue not the worde, may without the worde be wonne by the conuer-sation of the Wiues, while they beholde your pure conuer-sation coupled with feare, whose apparrell shall not bee outward with brodred haire, and hanging on of Golde, either in putting on of gorgious apparrell, but let the hid man of the harte bee vncorrupt, with a mecke and quiet spirit, which spirit is before God much set by, for after this manner in the olde time did the holy Women which trusted in God tire themselves, and were obedient to their Husbandes, euen as ~~sara~~ obeyed Abraham: and called him her Lorde, whose Daughters ye are as long as ye do well.

And Paule speaking vnto Tytus (sayth he:) Let the elder Women be in such apparrell as becommeth holinesse, not beeing false accusers, not giuen to much Wine, but that they teache honest thinges, to make the young Women sober minded, to loue their Husbandes, to loue their Children, to be discrete, chaste, huswifely, good, obedient vnto their Husbandes, that the worde of God be not euill spoken of.

V Vhat a Wife ought to bee.

**H**Ere may you learne, that a Wife ought to be discreet, chaste, huswifely, shamefast, good, meeke, patient, and sober,

sober, not light in countenance, nor garishe in apparel,  
With dyed or curled haire, painted nor pasted, but with a  
cumly grauitie and a sad behaviour of a constant minde,  
true tongued, and of few wordes, with such obedience in  
all godlynesse to her Husbande and head, as it beseemes a  
Christian to haue unto Christ, and to the intente that the  
Husband in like case may leare his duetie, let him har-  
ken what Sainct Pawle sayth : and take haede that hee  
turne not his authozite to tyranny.

### The dutie of the Husband to his Wyfe.

**H**usbandes loue your Wiues (sayth hee) as Christ loued  
the Congregation, and gaue him selfe to sanctifie it.  
Now must you vnderstande, that the Husbande is the  
Wiues head, as Christe is the head of the congregation:  
and Christ sheweth to the congregation the same thinge,  
that þ head sheweth to the bodye: for like as the head seeth  
and heareth for the whole body, studieth and deuiseþ for  
to preserue it in strength and life: euē so doth Christe  
defend, teach, and preserue his congregation. For hee is  
the eye, hart, wisedome, and guide therof: so ought Hus-  
bands (then) to loue their wiues, & be their heads in like  
manner to shew them like kindenesse, and after the same  
fashion to guide them and rule them with discretion, for  
their preseruation, & not with force or wilfulness to in-  
treat them. And S. Pawle saith farther: So ought men to  
loue their wiues, as their owne bodies: he that loueth his wife  
loueth himself. For no man hath at any time hated his owne  
flesh, but doth nourish and cherish it, euē as the Lorde doth  
the Congregation. Therfore, ought euery man most fer-  
uently to loue his wife equally wþ himselfe in al pointes:  
for this is the measure of mutuall loue Matrimoniall,  
that either partie haue nothing so deare that they can not  
be contented to bestow one vpon another, ye, and if neade  
should be, they should also not spare their owne liues one  
for another, no more then christ did for his congregation.

And

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And like as when we repent and beleue in the promise of God in Christ (though we were never so pore sinners) are as ritch as Christ, & al merites ours: so is a Woman (though she were never so pore afore she was maried) as ritch as hir husband, for all y<sup>e</sup> he hath is hirs, ye his owne bodye, and hath power ouer it, as saith Sainct Pawle.

And if it so chaunce y<sup>e</sup> you finde not your wife so perfect in al pointes, as you would or as your selfe, yet must you not despise hir, nor bee bitter nor cruell vnto hir for hir faultes, but gently and louingly, s<sup>e</sup>ke to amend and win hir. For like as Christe thought no scorne of his church, despised hir not, neither forsooke hir for hir uncleanenes and sinnes: so should no christian man spurne at his wife nor set light by hir, because that sometime she falleth, offendeth, or goeth not right, but even as Christ nourisheth and teacheth his church, so ought every honest husbands (also) louingly and gently to informe & instruct his wife.

For in many things (saith S Peter) God hath made the men stronger then the women, not to rage vpon them & to be tirantes vnto them, but to helpe them & beare their weakenesse. Bee curteous therfore (saith he<sup>r</sup>) and win them to Christ, and overcome them with kindenesse, that of loue they may obey the ordinance that God made betwene man and wife.

Oh how ashamed be those men to luke vpon this texte, which with violence in their surye will intreate their wiues: no beast so beastly, for in the most cruellest way is not mete, as when the wife is sad and disquieted, then with spiteful wordes and wanton fashions, so prouoking hir to anger. Where it is not the dutie of the husband, but rather ashamed to his owne head: likewise it is worship for a man to haue the feare of the Lorde before his eyes, that he prouoke not the plague of vengeance.

Let vs therfore haue humilitie in our hartes: For as a wise man loketh well to his owne goinges, euē so pleasant are the wordes spoken in due season, whiche moueth the woman in hir wrath vnto patience, whereof Salomon saith:

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**Sayth:** Faire wordes are an Hony Combe , a refreshinge of the minde , and a health of the bones . For it is selome seene y<sup>e</sup> any beast is found in the cruelst rage, that y<sup>e</sup> Male doth euer hurte his Female : and how vnnatural a thing is it for a man to hurt his owne flesh and body: Who will violently reuenge himself(yea)on his foote if it chaunce to stumble : but wil not rather, if hee haue an yll bodye, cherishe it to make it better.

The strong(sayth S. Pawle) ought to beare the frailenesse of the weake, let one suffer with another: beare ye one an others burden, and so shall ye fulfill the lawes of Christ, and aboue all thinge(sayth S. Peter:) Haue feruent loue amongst you , for loue couereth the multitude of faultes . So that loue in all things and at all times ought to bee the whole dōre and only instrument to worke and frame all things betwene man and wife.

## VVhat the Husband ought to bee.

**B**y all this may yee geather and learne that the man is the head, gouernour, ruler, & instruter (with gentil wordes and good example) the prouyder , defender , and whole comforste of the woman , and oweth unto hy<sup>e</sup> most feruent loue and affection, all gentle behauour, all faythfulness and helpe , all comforste and kindenesse, as to him selfe, his owne flesh and body: so that vnder God there is no loue, no affection, no frendship, no nerenes of kin, to be compared vnto this, nor any one thing vnder the Sun that pleaseth God more then man and wife that agree well togeathers, which liue in the feare of God. And how can that bee more lively expressed , then in that , that Jesus Christ the Sonne of God, and the holy christian Church, and the holy body of them both, are set forth for an example or Mirror of the state of Medlocke, or coniugall loue, a more holy, a more godly and purer example could not be shewed. Undoubtedly, this doth plainly shew, that loue Matrimoniall is most highly accepted afore God, and the

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contrary

# A godly Glasſe,

contrary must needes folow, y vnquietnes, hatred, strife, brawling, chiding, and frowardnes in Mariage, doth exceedingly displease God, & is clearely forbidden by Sainct Pawle, where he sayth: Let all bitternesse, fiercenesse, and wrath, roaringe, and cursed speaking be put away from you: be ye curteous and louinge one to another and merciful, forgiuing one another, euen as God for Christes sake forgave you. Surely it is an highe and pure loue, perfecte and constant that God requireth to be betweene maryed couples, and therfore ought they by all wayes, meanes, and labour to get, maintaine, and increase this exceeding loue, and to eschue, forbear, and cut of all things, that might occasion any parte of the contrary.

## What maintaineth loue and quietnesse in Mariage.

**A**nd vndoubtedly, there is nothing that longer main- taineth concorde and quietnes, nor more increaseth perfecte loue in Mariage, then sweet and faire wordes, gentle and frendly deedes, and with a louing patience to take all things to the best. Frely to breake their mindes togeathers, and al things to be kept secret, doth glad and willing to amend that is amisse, and aboue all thinge not once one to heare yl of another, for S. Pawle warneth you that ye giue no place to the backebiters, but take them as yll willers to you both, though that they be never so nere frændes or kin. And God sayth: A man shall forsake Father and Mother, and cleave vnto his wife, and they two shalbe one flesh, which in like case is mente to the Woman. Therfore ought no creature aliue, to be in such esteemation, credit, fauour, and loue, as each of you with others. Also to bee of a sober and temperate dyet, doth much farther a godd agrément, and where the contrary is, there is much vnquietnesse. For Salomon askinge where is moe? where is strife? where is brawling? euен amongst those (saith he) that bee cuer at the Cline, therfore it is most cumyng for christians to be temperate in dyet, tempe- rate

rate in wordes, temperate in daedes, and temperate in all things, so that at all times ye eschue al excesse and surfeit, rage and fury, which makes no difference betwixt man and beast, and all other things which may breed any part of vnquietnesse. For Salomon sayth: Better is a dry mortall with quietnesse, then a full house, and many fat cattell with strife. Therfore ought yee to exerceine and imbraze this concord and quietnesse, as the maintainer and onely upholder of the whole felicitie in Mariage, which is engendred of feruent loue, faithfulness, and kindenesse, and maintained by the same, wherin ye ought continually to walke in all chastenes and purenes of living, which (assuredly) shineth, as a most precious thinge in the sight of God, and in the commendacion of the same sayth:

### The commendacion of Chastite.

**S**Alomon in the Booke of Wisedome. O faire is a chaste generacion with vertue, for it is with god men, where it is present men take example therat, and if it go away, yet they desire it: it is alwayes crowned and holden in honour, and winneth the reward of the undefiled Battel, but the multitude of vngodly Children are unprofitable, and the things that are planted in whoredome shall take no daepe roote, nor lay any fast foudacion, though they be greene in the braunches for a time, yet shall they be shakken with the winde, for they stand not fast, and through the vehemency of the winde they shal bee rooted out, for the unprofitable braunches shall bee broken, their fruite shalbe unprofitable & sower to eate, yee meet for nothing, and why? all the children of the wicked must beare recorde, of the wickednesse of their Fathers and Mothers, when they be asked, but to the righteous bee ouer taken with death, yet shall hee be in rest.

Here may you see, how vile filthye and abhominable Adultery, Fornication, and Basterdy is, and how high in estemacion a chaste life is amongst all good and godly

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folke , and especially in the sight of God , to whom no secret sinne is hid .

That maryed folke ought to haue chaste manners ,  
and communication .

**A**nd as a chast louinge life in Mariage is most comended , so ought ye to be of chaste manners , to haue chaste talke , and to eschue all wanton fashions , vncleynly communication , filthy handling , and all vnseemelynesse , and to be the speakers and very dores of all vertue and godlinessse , for Sanct Pawle sayth : Be ye folowers of God as deare Children , and walke in loue even as Christ loued you , and gaue himselfe for vs an offering and a sacrifice of sweete sauour to God , so that fornication and all vncleanenesse or couetousnesse bee not once named amongst you , as becommeth Saincts neither filthy nor foolish talke , neither iesting which are not cuinly , but rather giuinge of thankes , for this ye know , that whoremongers , eyther vncleane persons , or covetous persons , which is the worshippers of Images shall haue any entrance in the kingdome of God and of Christie .

## Of temperance in Mariage .

**A**lso there ought to be a temperance betweene man & wife , for God hath ordained mariage for a remedy or medecine to asswage the heate of the burninge flesh , and for procreation , and not beastly for to fulfill the whole lustes of the diuelish minde and wicked flesh , for though ye haue a promise that the acte in mariage is no sinne , if the man receare his wife as a guifte giuen to him of God , and the wife her Husbande in like case , as ye haue a promise that yee sinne not when yee eate and drinke measurably with thankes giuinge , yet if yee take exesse or vse it beastly , vileyly , or inordinately , your mistemperance make that yll which is good ( beeinge rightly vsed ) and that which is cleane yee desile through your abusinge

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of it: God hath not called you to vncleanenesse, but vnto holynesse sayth S. Pawle:) and farther (sayth hee) It is the will of God euен that you should bee holye, and that euery one of you should know how to keepe his vessell in holynes and honour, and not in the lustes of concupisence as do the Heathen which know not God.

Also Saint Pawle willeth you that yee withdraw not your selues nor de parte not one from another, except it bee with the good consente of bothe, for a time to faste and to pray, whiche fastinge and prayer, I would to God were more vsed then it is, not as Hypocrites were wont, but as Christians ought, and are commaunded (almost) in every parte of the Scriptures: for they that in eating and drinkeinge fulfill the whole lustes of the fleshe, can not worke after the spirite: and as we daylie and houres ly continually sinne, so ought wee continually to praye and call for grace. And in all the whole Wyble, you shal not finde a moze godly example of maryage (which I woulde to God all maryed folkes woulde reade) then that of Tobiach and Sara, the Daughter of Raguell, whiche were knit togeather in fastinge and prayer, and oft vsed the same, lyuinge a godly, pure, and cleane lyfe: for the whiche, they obtayned the blessinge of God, and saw their Childeerns Children to the fiftie generacion.

### The commendacion of Children,

Childeern (vndoubtedly) is the highest guist, and greatest treasure of this woorlde, and maintenance of the same. For Childeern is the very sare band and last knot of loue Matrimonial, by the whiche the parents can neuer be clearely seperated a sunder: Inasmuch as that whiche is of them both cannot be denied, seeing both haue parte in euery one. And childeern are their Parents cheese ioy, comfort, and felicitie next vnto God, their stay and stiffe & upholders of their age: and in their childeern do the Parents liue (in a manner) after their death. For they dye not all togetheres y leauing collops of their owne flesh aliue

# A godly Glasse,

behinde them, and by their children (if they be vertuously and godly brought vp) then is God honoured, & the common wealth aduaunced, so that the parents and all men fare the better by them. Your children (most assuredly) is the very blessing of god, for the which ye ought to giue him most hartie thankes, and be contented, and with such as hee doth sende you, bee they many or few, Sonnes or Daughters. For if they be many, he wil prouide for them if they be faithful. If they be few, he may send you more, and giue you more ioy of one daughter, then of ten sonnes. Therfore be content with his will, for hee doth all things for the best, and knoweth what is beste for you, giue him most hartie thankes for such as you haue, and be diligent to see them vertuously and godly brought vp, and in any case suffer them not to bee ydell.

## How children ought to bee brought vp.

For they that wil not worke (saith S. Pawle) let them not eate, therfore put them to learne some honest Science, or Crafte, wherunto of nature they be most apt. For in that shal they most profite, in the which they may get their owne lyuinge, and serue the common wealth. And aboue al thing let them first learne to know God & his most holy woorde, which is the right pathe and highe way to all vertue and godlinesse, the sure Shielde and strонge Buckler to defende vs from the Diuell and all his cruell and craftie assaultes, giue them daily godly and louinge exhortacions, suffer no vice to take roote in them, but rebuke them for their yil, and commend them in their well doinge.

Prouide honestly afore hand for all necessary thinges, both for them and all your household. For saith S. Pawle to Timothie: If there bee any that prouideth not for his owne, and namely for them of his householde, the same denyeth the fayth, and is worse then an Infidell.

The

## The order of your house.

Of the Sparrowes may yee learne the order of your household, for as the Cocke flyeth so and fro, to bring all thinge to the neast, and as the dam kēpeth the neast, hatcheth and bringeth forth hir yonge, so all prouision and whatsoeuer is to bee dōne without the house, belongeth to the man, and the woman to take charge within, to see all things conveniently saued, or spent as it ought, to bring forth and nourish hir children, and to haue al the whole dōing of hir Daughters and women.

Also be loving vnto your children, and be not fierce nor cruell vnto them. For S. Pawle saith: Fathers rate not your children, least they be of a desperate minde, but with discrete admonitions, and with your pure and good example of liuinge (which is the cheefest perswasion) lead them to all vertue and godlynesse.

If all Parentes would vertuously bringe vp their chil-  
dren in the knowledge and feare of God, in the practice  
& exercise of some honest Science or Craft. Then should  
we not see so many ydell as bee, so many Macabondes,  
Thēues, and Murderers, so many vicious persons of all  
degrees, nor such vngodlynes raigne. But then should  
we see euery man honestly get his lyning, preferring his  
Neighbours proffite as his owne, then should we see all  
men rightly do their duties, then should loue and charity  
spring, and all godlynesse raigne, then should the Lawes  
and Magistrates be willingly obeyed, the commō wealth  
flourish, and God rightly honoured, for in this point only  
through the grace of God consistes the amendment of all  
the whole worlde.

Therefore (my deare and welbeloued Christians) seeing  
that in this blessed state of Matrimony, and godly house-  
holde of husband, wife, and children consistes (next vnder  
God) the cheefest and highest felicitie of this worlde, and  
maintenance of the same, wherein the common wealth  
is wholly aduaunced, and God most highly honoured. I  
orhōre

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erhort you in the name of Jesus Christ, the Sonne of the livinge God, that you walke worthely therin, accordinge to the will of Christ, which you prefesse without faining, and that you eschue all woorkes and daedes of the fleshe, which bee these, saith S. Pawle: Adultery, Fornication, vncleanenesse, wantonnesse, Idolatry, Witchcrafte, hatred, varyance, wrath, strife, sedition, sectes, enuyinge, murther, drunkennesse, gluttony, and such like: of the which I tell you before, as I haue tolde you you in times past, that they which commit such thinges shall not inherite the kingdome of God. Therfore follow yee the spirit and woorkes of the same, which bee (sayth S. Pawle:) Loue, ioy, peace, loue suffering, gentilnesse, goodnesse, faithfulnesse, meekenesse, temperance, and such like. And yet once agayne, I erhort you with the erhortacion of S. Pawle. If there be amongst you any consolation in Christ, if there be any comfortable loue, if there be any felowship of the spirite, if there be any compassion of mercy, fulfill you my ioy, that ye draw one way, hauing one loue, beeing of one accorde, and of one minde, that nothing bee done through strife or vaine glory, but that in meekenesse of minde, euery one esteeme other better then them selfe, and so shal you leade a ioyfull, quiet, and godly life in this world, and after, through Iesus Christ, come to the life euerlasting, with God the Father, to whom bee all honour and glory. Amen.

Rom. 10. *If the roote bee whole, the braunches shall bee whole also.*

**FINIS.**

